

Catech.

616^h

Spelling Book

Berl. 1.

1308.

Double copy

Kaire fe finkge Sufu dimēdiëk bè fe ra,
nung Mawhoring fe dië iorek
be fe ra.

A
SPELLING BOOK

FOR

The SUSOOS;

AND A

C A T E C H I S M

FOR

LITTLE CHILDREN.

EDINBURGH:

PRINTED BY J. RITCHIE.

1802.

Table showing the Vowel Sounds
being Manuformed to the Latin

be to be
Table showing the Vowel Sounds

SPELLING BOOK



C A T E C H I S M

LITTE CHURCH

PRINTED BY J. RIGBY

1834

Table, shewing the Vowel Sounds in
Sufoo.

ā, as in fāther.

a, as in land.

ē, as in thēre.

è, as in mèn.

ë, as in mē.

e, as in lineal.

i, short sound of é in mē.

î, as in fît.

ō, as in bōne.

o, as in not.

ū, as oo in wood.

u, as in full.

û, as in bût.

' is an acute accent, which requires the reduplication of the consonant, as téror for terror, cómand for command, &c.; the Italic *b* has a deep guttural sound.

Table, showing the Vowel Sounds in

Mēsa Kiring.

āb	ād	āf	āg	āh	āb	āj	āk	āl
ab	ad	af	ag	ah	ab	aj	ak	al
áb	ád	áf	ág	áh	áb	áj	ák	ál
ēb	ēd	ēf	ēg	ēh	ēb	ēj	ēk	ēl
eb	ed	ef	eg	eh	eb	ej	ek	el
èb	èd	èf	èg	èh	èb	èj	èk	èl
ëb	ëd	ëf	ëg	ëh	ëb	ëj	ëk	ël
éb	éd	éf	ég	éh	éb	éj	ék	él
ib	id	if	ig	ih	ib	ij	ik	il
îb	îd	îf	îg	îd	îb	îj	îk	îl
íb	íb	íf	íg	íd	íb	íj	ík	íl
ōb	ōd	ōd	ōd	ōd	ōb	ōj	ōk	ōl
ob	od	ob	ob	oh	ob	oj	ok	ol
ób	ód	óf	óg	óh	ób	ój	ók	ól
ūb	ūd	ūf	ūg	ūh	ūb	ūj	ūk	ūl
ub	ud	uf	ug	uh	ub	uj	uk	ul
ûb	ûd	ûf	ûg	ûh	ûb	ûj	ûk	ûl
úb	úd	úf	úg	úh	úb	új	úk	úl

[6]

ām	ān	āp	āq	ār	ās	āt	āz
am	an	an	aq	ar	as	at	az
ám	án	áp	áq	ár	ás	át	áz
ēm	ēn	ēp	ēq	ēr	ēs	ēt	ēz
em	en	ep	eq	er	es	et	ez
èm	èn	èp	èq	èr	ès	èt	èz
ëm	ën	ëp	ëq	ër	ës	ët	ëz
ém	én	ép	éq	ér	és	ét	éz
im	in	ip	iq	ir	is	it	iz
îm	în	îp	îq	îr	îs	ît	îz
ím	ín	íp	íq	ír	ís	ít	íz
ōm	ōn	ōp	ōq	ōr	ōs	ōt	ōz
om	on	op	oq	or	os	ot	oz
óm	ón	óp	óq	ór	ós	ót	óz
ūm	ūn	ūp	ūq	ūr	ūs	ūt	ūz
um	un	up	uq	ur	us	ut	uz
ûm	ûn	ûp	ûq	ûr	ûs	ût	ûz
úm	ún	úp	úq	úr	ús	út	úz

Mēsa Firing.

bā	dā	fā	gā	hā	bā	jā	kā	lā
ba	da	fa	ga	ha	ba	ja	ka	la
bē	dē	fē	gē	hē	bē	jē	kē	lē
be	de	fe	ge	he	be	je	ke	le

[7]

bè	dè	fè	gè	hè	bè	jè	kè	lè
bě	dě	fě	gě	hě	bě	jě	kě	lě
bi	di	fi	gi	hi	bi	ji	ki	li
bî	dî	fî	gî	hî	bî	jî	kî	lî
bō	dō	fō	gō	hō	bō	jō	kō	lō
bo	do	fo	go	ho	bo	jo	ko	lo
bū	dū	fū	gū	hū	bū	jū	kū	lū
bu	du	fu	gu	hu	bu	ju	ku	lu
bû	dû	fû	gû	hû	bû	jû	kû	lû

mā	nā	pā	rā	sā	tā	wā	zā
ma	na	pa	ra	sa	ta	wa	za
mē	nē	pē	rē	sē	tē	wē	zē
me	ne	pe	re	se	te	we	ze
mè	nè	pè	rè	sè	tè	wè	zè
mě	ně	pě	rě	sě	tě	wě	zě
mi	ni	pi	ri	si	ti	wi	zi
mî	nî	pî	rî	sî	tî	wî	zî
mō	nō	pō	rō	sō	tō	wō	zō
mo	no	po	ro	so	to	wo	zo
mū	nū	pū	rū	sū	tū	wū	zū
mu	nu	pu	ru	su	tu	wu	zu
mû	nû	pû	rû	sû	tû	wû	zû

Mēsa Shûkung.

bāb bād bāf bāg bāh bāb bāj bāk

bab bad baf bag bah bab baj bak

báb bád báf bág báh báb bāj bák

bēb bēd bēf bēg bēh bēb bēj bēk

beb bed bef beg beh beb bej bek

bèb bèd bèf bèg bèh bèb bèj bèk

bëb ëd ëf ëg ëh ëb ëj ëk

béb béd béf bég béh béb bėj bèk

bib bid bif big bih bib bij bik

bîb bîd bîf bîg bîh bîb bîj bîk

bíb bíd bíf bíg bích báb bíj bík

bōb bōd bōf bōg bōh bōb bōj bōk

bob bod bof bog boh bob boj bok

bób bód bóf bóg bóh bób bój bók

būb būd būf būg būh būb būj būk

bub bud buf bug buh bub buj buk

bûb bûd bûf bûg bûh bûb bûj bûk

búb búd bíf búg búb búj búk

bāl bām bān bāp bār bās bāt bāz

bal bam ban bap bar bas bat baz

bál	bám	bán	báp	bár	bás	bát	báz
bēl	bēm	bēn	bēp	bēr	bēs	bēt	bēz
bel	bem	ben	bep	ber	bes	bet	bez
bèl	bèm	bèn	bèp	bèr	bès	bèt	bèz
bël	bëm	bën	bëp	bër	bës	bët	bëz
bél	bém	bén	bép	bér	bés	bét	béz
bíl	bím	bín	bíp	bír	bís	bít	bíz
bîl	bîm	bîn	bîp	bîr	bîs	bît	bîz
bíl	bím	bín	bíp	bír	bís	bít	bíz
bōl	bōm	bōn	bōp	bōr	bōs	bōt	bōz
bol	bom	bon	bop	bor	bos	bot	boz
ból	bóm	bón	bóp	bór	bós	bót	bóz
būl	būm	būn	būp	būr	būs	būt	būz
bul	bum	bum	bup	bur	bus	but	buz
bûl	bûm	bûn	bûp	bûr	bûs	bût	bûz
búl	búm	bún	búp	búr	bús	bút	búz
dāb	dād	dāf	dāg	dāh	dāb	dāj	dāk
dab	dad	daf	dag	dah	dab	daj	dak
dáb	dád	dáf	dág	dáh	dáb	dáj	dák
dēb	dēd	dēf	dēg	dēh	dēb	dēj	dēk
deb	ded	def	deg	deh	deb	dej	dek
dèb	dèd	dèf	dèg	dèh	dèb	dèj	dèk

dēb	dēd	dēf	dēg	dēh	dēb	dēj	dēk
déb	déd	déf	dég	déh	déb	déj	dék
dīb	did	dif	dig	dih	dib	dij	dik
dîb	dîd	dîf	dîg	dîh	dîb	dîj	dîk
díb	díd	díf	díg	díh	díb	díj	dík
dōb	dōd	dōf	dōg	dōh	dōb	dōj	dōk
dob	dod	dof	dog	doh	dob	doj	dok
dób	dód	dóf	dóg	dóh	dób	dój	dók
dūb	dūd	dūf	dūg	dūh	dūb	dūj	dūk
dub	dud	duf	dug	duh	dub	duj	duk
dûb	dûd	dûf	dûg	dûh	dûb	dûj	dûk
dúb	dúd	dúf	dúg	dúh	dúb	dúj	dúk
dāl	dām	dān	dāp	dār	dās	dāt	dāz
dal	dam	dan	dap	dar	das	dat	daz
dál	dám	dán	dáp	dár	dás	dát	dáz
dēl	dēm	dēn	dēp	dēr	dēs	dēt	dēz
del	dem	den	dep	der	des	det	des
dèl	dèm	dèn	dèp	dèr	dès	dèt	dèz
dël	dëm	dën	dëp	dër	dës	dët	dëz
dél	dém	dén	dép	dér	dés	dét	déz
dil	dîm	dîn	dîp	dîr	dîs	dît	dîz
dîl	dîm	dîn	dîp	dîr	dîs	dît	dîz

díl	dím	dín	díp	dír	dís	dít	díz
dōl	dōm	dōn	dōp	dōr	dōs	dōt	dōz
dol	dom	don	dop	dor	dos	dot	doz
dól	dóm	dón	dóp	dór	dós	dót	dóz
dūl	dūm	dūn	dūp	dūr	dūs	dūt	dūz
dul	dum	dun	dup	dur	dus	dut	duz
dûl	dûm	dûn	dûp	dûr	dûs	dût	dûz
dúl	dúm	dún	dúp	dúr	dús	dút	dúz

When a child knows the letters perfectly, and the meaning of the accents, he may be made to go through the Alphabet according to the example that I have given. When he has finished what I have written, he may take f to begin the syllables, and go on in this way, fāb fab fáb fēb, &c. He may then take g, and go on with gāb gab gáb gēb, &c. and in this manner he may go through the Alphabet. After he is able to repeat the whole Alphabet in this way, he may be expected to understand the vowel sounds perfectly, and to be fit for beginning to read the Catechism.

[11]

1 Q. E *bíli* mung *kě*?

A. N. M.

2 Q. Indē ē *bíli* fē e ma?

A. Mubeē *nabán* em fē Allah ma, em to fa *mabāde lū* fe ra *Masēha mube* ra nung di ra Allah bè, nung *mube* ra, *nabán* fama *araiáni mèlkūta* *shotade*.

3 Q. Mubeē mung fe ra *bā* e bè na *iangji* ma?

A. E feē *shûkung* fala em *ba bíli* ma, e *nûk* e *kona*, 1. Em *alēiwhui lūma* nung *aba* feē *biring*, nung ē *dunia niābe bānā* fe, nung *boniē tēri bíli* fe, nung fe *niābe whûliē biring* *shubek* bè *nabán* na. 2. Em *Masēha iamāna* feē *biring* *shukuma*. 3. Em Allah *ba* *masēhēata badūfa* *shukuma* nung feē, a *nabán* fala, em *niērima* na *kě mîne* em fa *tū*.

4 Q. E *ienkgi* a ma e *ba* na fe *shuku*, e *ba* a ra *bā ēme* e fala *ek* bè fe ra?

A. Eo, a *nondi*; *awa*, em *wama* a *hong* *ba* Allah em *malēma*. Em *whongiēmama* *shāma emba boniē* ra *mukuba* *araiáni Fafe*

1 Q. **W**HAT is your name?

A. N. or M.

2 Q. Who gave you this name?

A. Those who dedicated (or gave) me to God when I was baptized, that I might be a member of Christ (a Christian), and a child of (to) God, and that I might be one who should obtain the kingdom of heaven.

3 Q. What did those who dedicated you to God do for you then?

A. They did promise and vow three things in my name. First, That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, That I should believe all the articles of the Christian faith; and, thirdly, That I should keep God's holy will and commandments, and walk in the same.

4 Q. Dost thou think that thou art bound to believe and to do what they have promised for thee?

A. Yes, verily; and by God's help so I will. And I heartily thank our heavenly

bè, *ba* a banta fala em bè em *ba* ë ra kífi fe shuku Ifua Masëha mukuba ra kífi mubek bè fe ra. Awa, em Allah mahandema aba bünia fë fe ra em ma, em lū fe ra a ra gátade mîne em tū.

5 Q. Fe mawhoring mube. E *ba* feë fala e nabán shukuma?

A. Em na shukuma, Allah Fafe kabëra na, nabán korë ra fala nung bohe, Masëha na, aba di kiring, mukuba Munkgë, Bèri badūsa fa nabán ra ginè *ba* fúru kuë, Mary sunkgutung nûk a a bèri, a nûk a tōra fe lë Pontius Pilate to nū Munkgë ra, a nûk a sinkgang uri ma, a nûk a tū, a nûk a nū magèlibe bohe ma, a nûk a figa mubeë tūbe ire ma, bië shûkung to dankgu, a nûk a kîli fóno mubeë tūbe niāma, a nûk a te araiāni, a nûk a dokhama Allah Fafe kabëra *ba* ingni fange ma, a nûk a fama kîlide na, kongdië shā fe ra mubeëk bè fe ra nabán tū, nung nabán mū tū. Em na shukuma, Bèri badūsa na, kanëfata badūsa biring, mubeë badūsa *ba* sharkata, feë niābe ra lū fe, bimbi kîli fe fóno, nung gningnië nabán mū fama niëng. Amen.

6 Q. E feë mung masemma e nabán shukuma?

Father, that he hath called me to obtain this salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same till death.

5 Q. Catechist. Rehearse the articles of thy belief.

A. I believe that God is the Father Almighty, who made heaven and earth, and Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, and born of the virgin Mary, and suffered when Pontius Pilate was in authority, and was hung upon a tree, and died, and was buried, and went into the place of the dead, and in three days rose again, and ascended up into heaven, where he sits at the right hand of God, the Father Almighty. From thence he shall come to judge the quick and the dead. I believe that a Holy Ghost exists, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

6 Q. What do these articles teach you which you believe?

A. 1. Em na fe tingkama, Allah Fafe na, nabán em ra fala nung dunia biring. 2. Maséha Allah ba di na, nabán Allah ra, a emba hung sèra nung mubeë biring ba hungjië. 3. Bèri badūfa na, a nûk a Allah na a ra, nabán em ra falama badūfa ra nung mubeë biring, Allah nabán mashuku mubeë dangting niāma.

7 Q. E banta fala, mubeë nabán e fë Allah ma, e nûk e fala ek bè fe ra, e Allah ba feë ra gátama. Ère na e ra? e ba fala em bè.

A. Fū.

8 Q. E mnng na e ra?

A. Etang, Allah nabán fala, a to na fala, Emtang Jehovah na a ra eba Allah, nabán e ra mine Egypt ba bohe ma, nung kuongjie ba bankbi kuë.

1. E na mā Allah ō Allah tonkga emtang niāra.

2. E na mā quëe ra fala ekang bè, e na mā she ō she mafinde she ra ēme Allah, she nabán na araiāni korē ra, a nûk a nabán na bohe ma araiāni buing, a nûk a nabán iē ma nabán bohe buing. E na mā himbe feng e bè, e na mā niūbafa e hong, fe nabán ra, Jehovah na a ra eba Allah, emtang Allah na

A. 1. I learn that God the Father exists, who made me and all the world. 2. That Christ the Son of God exists, that he is God, and that he redeemed my head, and the heads of all men. 3. That the Holy Ghost exists, and that he is God, who sanctifies me, and all those whom he hath chosen from among the rest of mankind.

7 Q. You have said that those who dedicated you to God, promised for you, that you should keep all God's commandments, how many are there? tell me.

A. Ten.

8 Q. Which be they?

A. The same which God spake, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have none other Gods but me.

2. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers

a ra, nabán fe niābe femma. Em fama fa-
feë *ba* fe niābe ra dië húma, nabán ra niābu
emtang ma, mîne mubeë biring nabán na
dunia ma, e tū sambania shúkung nung sam-
bania nāni ; kono, em fe fang ra bāma wo-
likèmèë bè, nabán ra famma emtang ma, e
nung emba feë shukuma.

3. E na mā Jehovah eba Allah *ba* bíli fala-
tunde tunde ; fe nabán ra, Jehovah mā ra
lūma atang bè, nabán aba bíli falama tunde
tunde.

4. E *ba* iengifa malábu lokha hong a ra
gáta fe ra kē fang. Hië shéni e *ba* sheë biring
ra fala ; kono, *bi* shulifiring, Jehovah eba
Allah *ba* malábu lokha na a ra. E na mā
she ō she ra fala na lokha, etang, eba di ba-
me, eba di ginè, eba kuongji bame, eba ku-
ongji ginè, eba ninkgeë, whóniē nabán na eba
tátèë kuë ; fe nabán ra, bië shéni, Jehovah
nûk a korē ra fala, nung bohe, nung bā,
nung sheë biring nabán na e kuë, *bi* shuli-
firing, a nûk a malábu, awa, Jehovah malá-
bu lokha ra fala kē fang, a nûk a ra fala
niûbung akang bè.

5. E *ba* eba fafe *ba* whi rá mē nung ingā,
e bû fe ra bohe ma, Jehovah eba Allah na-
bán fēma e ma.

upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day, and hallowed it.

5. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

6. E na mā mubeë fûka.

7. E na mā bōre *ba* ginè *bíli*:

8. E na mā gnuma ti.

9. E na mā ule *shā* bōre húma.

10. E na mā *wa* bōre *ba* bankhi hong, e na mā *wa* bōre *ba* ginè hong, *aba* kuongji ginè, *aba* ninkge *bánabe*, *aba* *shuofali*, *she* ô *she* bōrek bè *nabán* na.

9 Q. E mung tingkama ë feë ra?

A. Em feë firing tingkama, fe em *ba* *nabán* ra *bā* Allah bè, nung fe em *ba* *nabán* ra *bā* bōre bè.

10 Q. E *ba* mung fe ra *bā* Allah bè?

A. Em *ba* na fe ra *bā* Allah bè, em *ba* *aba* fe *shuku*, em *ba* *gāhu* a hong, em *ba* a ra fang emba bonië biring ra, emba bèri biring ra, emba naffa biring ra, nung emba fankge biring ra, em *ba* *fèli* a bè, em *ba* *whongiēmama* *shā* a bè, em *ba* emba hung biring *tāhu* a ra, em *ba* a *bíli*, em *ba* fe fange *shā* *aba* *bíli* fange bè nung *aba* *whi* bè, em *ba* *she* ra fala a bè *kē* fange *mîne* em *fātū*.

11 Q. Mung fe na e bè a ra *bā* fe ra e bōre bè?

A. Na fe na em bè a ra *bā* fe ra em bōre

6. Thou shalt do no murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

9 Q. What dost thou learn by these commandments?

A. I learn two things: My duty towards God, and my duty towards my neighbour.

10 Q. What is thy duty towards God?

A. My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word; and to serve him till death.

11 Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is to

bè, em *ba* a ra fang ēme emkang kē nabán
 ma, em *ba* fe ra bā mubeë biring bè em wa-
 ma nabán hong e *ba* a ra bā emtang bè.
 Em *ba* em fafe nung ingā ra fang, em *ba*
bíli fange ra gáta e bè, em *ba* ti e hong.
 Em *ba* *bíli* fange ra gáta munkgē bè, em
ba aba whi ra mē nung biring *ba* whi a na-
 bán dokha ienkgisa fe ra mubeë hong. Em
ba ē mubeë biring *ba* whi ra mē, munkgē
 nung emba *bárang* mubeë, nung mubeë na-
 bán ienkgisāma emba bèri hong, nung em-
ba fafeë. Em na mā húma, em na mā dē
 niābe fē mubeë ma nabán fange na e ra pí-
 fa em bè. Em na mā mube ō mube mawhó-
 na, whi ra, nung fe ra, em naban ra bāma.
 Em *ba* nondi shuku, em *ba* sèra biring sho
 iamfa to mū na. Em *ba* bèlabēë na mā bō-
 re *ba* she tonkga, e na mā gnuma ti, emba
 nèngji na mā fe niābe fala, a na mā ule fa-
 la, a na mā mubeë *ba* *bíli* kana. A mū
 fang *ba* she niābe whûli na em bimbi ma,
 em *ba* lū quōta ra, ginè whûli na mā lū em
 ma. Bōreë *ba* she whûli na mā lū em ma,
 em na mā wa a hong ; em *ba* she ra fala fe
 tingka, she shota fe ra emkang bè, em *ba* fe
 ra bā, Allah fa nabán ra em hong a ra bā fe
 ra mîne enfa tū.

love him as myself, and to do to all men as I would they should do unto me. To love, honour and succour my father and mother. To honour and obey the King, and all that are put in authority under him *. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealings. To bear no malice or hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil-speaking, lying and slandering. To keep my body in temperance, soberness and chastity. Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

* Rather the chief of a Sasoo town.

12 Q. Fe mawhoring mube. Em ba di fange, e ba a kulong, e mū fāta ē fe rā bā ekang na, e mū fāta feē ra bā Allah nabán fala, e mū fāta the ra fala a bè, ha a mū aba būnia fēma e ma, e ba a tingka, e ba a mawhoring tigitigi beri ō beri ma. Em ba a kulong, ba e fāta Munkgē ba fēli fala?

A. Mukuba Fafe nabán na araiáni kuē, eba hīli ba lū badūfa ra. Eba Mēlkūta ba fa. Mubeē ba fe ra bā bohe ma nabán niūbung e bè ēme araiáni kuē kē nabán ma. E ba dong the fē muku ma lokha ō lokha. E ba mukuba feē niābe ra bū muku bè eme muku fe niābe ra būma mubeē bè nabán fe niābe ra bāma muku bè. E na mā muku ra sho the niābe ma, kono, e ba muku tonkga the, niābe fēma. Amen.

13 Q. E wama mung hong, e to Allah mabande ma ē fēli ra?

A. Em wama na hong, Munkgē Allah, muku ba araiáni Fafe nabán fe fange biring fēma, a ba aba būnia fē em ma uung mubeē biring ma muku sēli fe ra a bè nung the ra fala fe ra a bè, nung aba whi ra mē fe ra, ēme a na muku bè a ra bā fe ra. Awa, em Allah mabāndema, a the ē biring samba fe ra muku hong nabán ra famma muku ba

12 Q. Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear if thou canst say the Lord's prayer?

A. Our Father which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

13 Q. What desirest thou of God in this prayer?

A. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he would send us all things that be needful both for our souls and bodies; and that he will be merciful unto us,

bèrië ma, nung mukuba bimbië ma, nung
 aba rahmata fë fe ra muku ma, nung mu-
 kuba feë niābe ra lū fe ra muku bè; a ba
 niûbung a bè, ba a tima muku hong ba bè-
 ri gāhu feë, nung bimbi gāhu feë mārīma
 muku fhuku, a ba feë biring tonkga muku
 ma nabān mū fang, nung feë niābe biring,
 nung mukuba bèri iûbui, nung tū fe nabān
 mū fāta fa niēng. Em ienkgi a ma a a ra
 bāma na kē muku bè, aba rahmatak bè fe
 ra, nung aba fe fangek bè fe ra nabān mū
 fāta gei, mukuba Munkgē Isua Masēhak bè
 fe ra. Awa, em falama, Amen, a ba fa.

14 Q. Masēha dābeë èere dokha aba Ra-
 nēfata kuë?

A. Firing, inda mū na fōno, ba mubeë
 wama figa araiāni, e ba è dābeë firing fh-
 ku; e Mabā fe nung Munkgē Ashā na e
 ra: Masēha mubeë e bīlima Sakramentaë.

15 Q. Sakramenta mung na a ra?

A. A dābe na a ra nabān na maseng mu-
 ku bè, Masēha wama būnia fë mukuba bè-
 rië ma; a a dokha muku bè akang na, mu-
 ku aba būnia fhota fe ra, ba muku niûbasa è
 dābe hong nung muku a kulong fe ra kē
 fang, a wama a fë muku ma.

and forgive us our sins ; and that it may please him to save and defend us in all dangers ghostly and bodily ; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his infinite mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

14 Q. How many ordinances hath Christ ordained in his church ?

A. Two only ; if people wish to go to heaven, they must observe these ordinances : they are baptism and the Lord's supper. Christians call them sacraments.

15 Q. What is a sacrament ?

A. It is an ordinance that points out to us that Christ is willing to confer grace upon our souls, which he appointed for us himself, that we may obtain his grace when we observe it, and be assured that he is willing to bestow it upon us.

16 Q. Sakramenta tègi bā mung kē?

A. A tègi bā firing: she, mubeë fāta nabán tō, nung būnia Allah nabán fē eba bè-rië ma.

17 Q. She mung na a ra, mubeë nabán tōma, e to mahā fe ra bāma?

A. A iē na a ra, mube na mahābe iē ra Fafe ba bīli ma, nung i, nung Bèri Hadū-fa.

18 Q. Būnia mung fe ra bāma mubeë bè, Allah nabán fēma eba bèrië ma?

A. A fe niābe fūka e kuë, a nûk a e ra falama nènè ra nung hadūfa ra; fe nabán ra, muku nū niābe ra muku to nū bèribe, muku dimēdië nū na e ra, whóna fe nū na nabán bè; kono, muku fāta mafinde na kē, muku fāta Allah ba būnia shota.

19 Q. Ha mubeë wama mahā fe hong, e ba lū mung kē?

A. Eba boniëë ba masèra, e fe niābe lu fe ra. E ba iamāna shota, e feë shuku fe ra Allah nabán fala e bè, è Sakramenta nabán mafemma e bè.

20 Q. Awa e dië iore mahāma mung fe

16 Q. How many parts are there in a sacrament?

A. There are two; (literally it is divided into two); that which is visible, and the grace which God bestows upon their souls.

17 Q. What is it that is visible to men, when they observe baptism?

A. Water; by it a person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.

18 Q. What effect has the grace which God bestows upon their souls?

A. It destroys sin within them, and it renews them, and makes them holy; for we were sinful when we were born, and we were children of wrath, but in this way we may be converted, and obtain the grace of God.

19 Q. If people wish for baptism, in what way must they live?

A. Their hearts must be changed, and they must forsake sin; they must obtain faith, that they may believe the promises of God, which this sacrament points out to them.

20 Q. Why then do they baptize infants,

ra, *ba* e mū fāta a ra bā na kē, e to diē iore na e ra ?

A. Fe nabán ra, mubeë falama e ë feë biring mafemma e bè, nabán fama e ra ma-bāde ; awa, e *ba* fe ra bā *ba* e dimēdiē mā ra, ë mubeë nabán mafeng e bè.

21 Q. Munkgē Ashā Sakramenta dokha mung fe ra ?

A. Niûbafa fe ra sèrèba hong beri ō beri Mafēha fûka fek bè nabán na, nung feë fange hong, muku nabán shotama ak bè fe ra.

22 Q. She mung na a ra mubeë nabán tōma, e to Munkgē Ashā domma ?

A. Tāmī, nung bēri akbēli, Munkgē fala muku bè muku *ba* a shuku.

23 Q. A mung mafemma ?

A. Mafēha *ba* bimbi nung uli, iamāna mubeë nabán shukuma, e nabán ra gātama a nondi, e to Munkgē Ashā domma.

24 Q. Muku mung feë fange shotama ra kē ?

A. Mafēha *ba* bimbi nung uli mukuba bèiē ra falama whórowhóro ra, nung muku-*ba* boniēē ra dokhama, ēme tāmī nung bēri akbēli mukuba bimbi ra falama whórowhóro ra.

when, by reason of their tender age, they cannot perform this?

A. Because those who get them baptized promise to teach them all this, and they are bound to perform that which they teach them, when they come of age.

21 Q. Why was the sacrament of the Lord's supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

22 Q. What is it which is visible to men when they eat the Lord's supper?

A. Bread and wine, which the Lord hath commanded us to receive.

23 Q. What does it point out?

A. The body and blood of Christ, which the faithful take and receive when they eat the Lord's supper.

24 Q. What are the benefits whereof we partake thereby?

A. The body and blood of Christ strengthens and refreshes our souls, as the bread and wine strengthens our bodies,

25 Q. Mubeë *ba* mung fe ra bā, Munkgē
A shā dong fe ra?

A. E *ba* a ma tō, *ba* e banta feë niābe lū
e nū nabān ra bāma : e *ba* ienkgi shā, fe
nènè ra bā fe ra ; Allah iamāna *ba* she ra
fala e kuë, nung aba rahmata Masēhak bè
fe ra e to ē shukuma, e *ba* niūbasa aba tū fe
hong, e to a ra bāma, e *ba* whongiēmama
shā a bè ; e *ba* mubeë biring ra fang.

A FA NIENG.

25 Q. What is required of people, in order that they may eat the Lord's supper?

A. They must examine themselves whether they repent of the sins that they have formerly committed; they must stedfastly propose to lead a new life; the faith of God must operate within them, and his mercy, through Christ, while they believe in them; they must remember his death, and, while they do so, they must give him thanks; and they must love all men.

THE END.

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THE END.

PRINTED BY J. KITCHIE, BLACKFRIARS WARD, EDINBURGH.

Mawhoring fe Singe Sufu whi nung Furto
whi ra Sufu dimēdiëk bè fe ra.

FIRST

C A T E C H I S M,

IN

SUSOO AND ENGLISH,

FOR THE USE OF THE

SUSOO CHILDREN.

EDINBURGH:

PRINTED BY J. RITCHIE.

1801.

-
- 1 Q. **I**NDE dunia ra fala, e fāta fala em be?
A. Allah.
- 2 Q. A sheë biring ra fala nabán na a kuë?
A. Eo.
- 3 Q. A dunia ra fala mung ra?
A. A mū she ō she tonga a ra fala fe ra.
- 4 Q. A a ra fala mung kë?
A. A a ra fala aba whi mawhórowhóro ra.
- 5 Q. A lū bië ëere a ra fala fe ra?
A. Hië shéni.
- 6 Q. Allah mung ra bā bí shulifiring?
A. Hi shulifiring ma a malábu, a nûk a
a ra fala badūfa akang bè fe ra.
- 7 Q. Indē etang ra fala?
A. Allah.
- 8 Q. A mung she tonga e ra fala fe ra?
A. A mū she tonga mîne bēnde.
- 9 Q. A mung she ra fala bēnde ra nabán
na e bè?
A. Emba shube nung uli nung whórië.
- 10 Q. Mung she na e bè fóno?
A. Nafsa na em bè fóno; na emba bèri
na a ra.

1 Q. CAN you tell me who made the world?
A. God.

2 Q. Did he make all things that are in it?
A. Yes.

3 Q. Of what did he make the world?
A. He made it out of nothing.

4 Q. How did he make it?
A. He made it by the word of his power.

5 Q. How long was he in making it?
A. Six days.

6 Q. What did God do on the seventh day?
A. On the seventh day he rested, and
made it holy for himself.

7 Q. Who made you?
A. God.

8 Q. Of what did he make you?
A. He made me of nothing but dust.

9 Q. What part of you did he make of
dust?

A. My flesh, and my blood, and my bones.

10 Q. What more belongs to you?

A. I have also a soul, that is my spirit.

11 Q. *Eba* nafsa nung bimbi kiring firing?
A. Adē.

12 Q. E mū maninga kē mung kē?
A. Emba bimbi fama tūde, kono emba
naffa mū fama tū.

13 Q. Allah e ra fala mung fe ra?
A. Fa fe ra *bíli* fange ra a bè.

14 Q. E *ba* mung ra *bā* fa fe ra *bíli* fange
ra Alla bè?

A. Em *ba* *aba* fe *shuku*, em *ba* fe ra *bā*
a nū *nabán* fala em bè.

15 Q. *Ha* e fe ra *bā* Allah *nabán* fala e bè,
e fama mung hong?

A. Allah em ra famma, a nūk a fe fange
ra *bāma* em bè, *ba* em tū a-figa
em ra a kongji.

16 Q. Allah kongji mung ire ra?

A. A ire fange na a ra *písa* ireë biring bè.

17 Q. Indē na Allah kongji?

A. Allah *malākaë* nung *mubeë* fange *ba*
nafsaë.

18 Q. Indē *malākaë* ra?

A. Bèrië fange *nabán* na Allah kongji
feë ra *bā* fe ra Allah *nabán* fala e
bè.

19 Q. Fe *niābe* *mā* ra *ba* muku mū fe ra
bāma Allah *nabán* fala muku bè?

11 Q. Are your soul and your body the same?

A. No.

12 Q. How is it that they are not the same?

A. My body will die, but my soul will not die.

13 Q. For what end did God make you?

A. That I might glorify him.

14 Q. What must you do in order to glorify God?

A. I must believe in him, and do what he has commanded me.

15 Q. What will become of you, if you do what God has commanded you?

A. God will love me, and do me good, and take me to heaven when I die.

16 Q. What kind of a place is heaven?

A. It is the best of all places.

17 Q. Who live in heaven?

A. God, and angels, and the souls of good men.

18 Q. Who are angels?

A. They are good spirits who dwell in heaven, to execute the orders which God gives them.

19 Q. Is it not wicked if we do not do what God has commanded us?

A. Fe *niābe* na a ra, a nondi, Allah *nûk*
a fama *whónade* ak bè fe ra.

20 Q. Fe *niābe* mung ra?

A. Feë biring *niābe* na e ra, *nabán* mū
niûbung Allah bè.

21 Q. Muku fe *niābe* ra *bāma*, *ba* muku mū
fe ra *bāma*, Allah *nabán* fala muku
bè?

A. Eo; a fe *niābe* na a ra *akbegbe* ra,
ba muku na *kanama*, Allah wama
nabán tide.

22 Q. A fe *niābe* na *kë* mung *kë*?

A. A fa Allah ra *whónade*, a *nûk* a mu-
beë *sambama* *jehánama*.

23 Q. *Jehánama* mung ire ra?

A. A ire *niābe* na a ra *akbegbe* ra.

24 Q. *Indē* na *jehánama*?

A. *Alēiûbui*, nung *mubeë* *niābe* *ba* naf-
faë.

25 Q. E biring *figāma* *jehánama* *nabán* Al-
lah *ba* *dabeë* *kanama*, *ba* e *boniëë*
mū *mafèra*?

A. Biring *figāma* *jehánama*, *nabán* mū
mafindebende Allah ma.

26 Q. E *lūma* mung *kë* e *tōra* ire *kuë*?

A. It is exceedingly wicked indeed, and God will be displeased on account of it.

20 Q. What is sin?

A. Every thing is sinful that displeases God.

21 Q. Do we sin when we do not do what God has commanded us?

A. Yes; it is exceedingly wicked if we destroy that which God wishes to establish.

22 Q. How is it that it is so wicked?

A. It makes God angry, and sends people to hell.

23 Q. What kind of a place is hell?

A. It is an exceedingly bad place.

24 Q. Who live in hell?

A. The devil, and the souls of wicked men.

25 Q. Will all who break God's laws go to hell, if they do not repent?

A. All will go to hell, who do not turn to God.

26 Q. In what condition will they be in this place of torment?

- A. Jehánama tē e gamma, kono e mū
fāta fa tū beri ō beri.
- 27 Q. E minema jehánama beri ō beri?
A. Adē; e mū fama mine beri ō beri, eba
tōra fe nūk a mū fama niēng.
- 28 Q. Indē mubeë niābe ra?
A. Mubeë nabán mū niūhafāma Allah
hong, nabán mū wama fèli a bè,
nabán uli falama, nabán gnuma ti-
ma, nabán wama fa gèri ra boreë
ra, nabán mū wama fe ra bā nabán
falabende e bè.
- 29 Q. Allah wama mung hong e ba a ra bā?
A. Em ba fe fhuku a nabán fala em bè,
em ba a ra fang, em ba mubeë bi-
ring ra fang.
- 30 Q. E fāta figa araiáni mung kē?
A. Em ba Masēha ba fe fhuku figa fe ra
na.
- 31 Q. Masēha indē ra?
A. Allah ba di na a ra nabán tū mubeëk
bè fe ra, nabán nū fe niābe ra bā.
- 32 Q. A lūma kuóre tūbe?
A. Adē; a kīli fóno.
- 33 Q. A lūma minding ia?
A. A lūma araiáni Allah igni fange ma.

A. The fire of hell will burn them, but they will never be able to die.

27 Q. Will they ever come out of hell?

A. No ; they will never come out, their torment will be endless.

28 Q. Who are the wicked?

A. Those who disregard God, who will not pray to him, who lie, and steal, and wish to quarrel with their neighbours, and who will not do what they are bid.

29 Q. What does God require you to do?

A. I must observe what he tells me, I must love him, and I must love all mankind.

30 Q. In what way can you go to heaven?

A. I must believe in Christ that I may go to it.

31 Q. Who is Christ?

A. He is the Son of God who died for sinners.

32 Q. Is he dead still?

A. No ; he rose again.

33 Q. Where is he now?

A. He dwells in heaven at God's right hand.

34 Q. A mung fe ra bāma Allah igni fange ma?

A. A Allah mabandema mubečk bè fe ra, nabán fe niābe ra bā.

35 Q. Masēha fama sóno beri inda ma?

A. Eo.

36 Q. A fama sóno mung beri?

A. Ha dunia fa niēng.

37 Q. A fama sóno mung fe ra?

A. A fama fala fe ra nabán fe fange ra bā, nabán fe niābe ra bā.

38 Q. Mubeë niābe fama mung hong na lokha?

A. E figāma jehánama lū fe ra Alēiūbuië fokhera.

39 Q. Mubeë fangc fama mung hong?

A. Masēha figāma e ra araiáni lū fe ra akang fokhera nung malākaë.

40 Q. Kono mubeë biring mū fe niābe ra bā?

A. Eo; biring fe niābe ra bā Allah fange ra nabán e ra fala.

41 Q. Ha biring fe niābe ra bā, inda figāma Allah kongji mung kē?

34 Q. What is he doing at the right hand of God?

A. He is pleading with God for finners.

35 Q. Will Christ ever come again?

A. Yes.

36 Q. When will he come again?

A. At the end of the world.

37 Q. Why will he come again?

A. He will come to tell who has done good, and who has done bad.

38 Q. What will become of the wicked that day?

A. They will go to hell to dwell along with devils.

39 Q. And what will become of the righteous?

A. Christ will take them to heaven, to dwell along with himself and the angels.

40 Q. But have not all sinned?

A. Yes; all have sinned against the good God who made them.

41 Q. If all have sinned, how will some go to heaven?

A. Fe nabán ra, Masēha eba hung féra
a to tū ek bè fe ra.

42 Q. Kono e fāta Masēha ba fe fhukuekang
na?

A. Adē ; kono Allah boniē nènè fēma e
ma ba e a mabandema, fe ra bā fe
ra nabán niûbung Masēha bè.

43 Q. A eba boniē ra falama nènè ra mung
kē?

A. A aba bèri fange sambama a ra bā fe
ra e bè.

44 Q. Allah mung ra?

A. A bèri fange na a ra, a pífa bèriē dang-
ting biring bè akbegbe ra.

45 Q. Allah samba lū lokha inda?

A. A lū beri ō beri, a nûk a lūma beri ō
beri.

46 Q. E fāta araiáni fe nung jehánama fe
tingka mung kē?

A. Allah ba ketāba kuē.

47 Q. Allah ba ketāba mung ra?

A. A ketāba fange na a ra, Allah nabán
fē mubeē ma fala fe ra e bè e figā-
ma araiáni kē nabán ma.

48 Q. E ba indē mabande?

A. Em ba Allah mabande Masēha ba híli
ma.

A. Because Christ redeemed them when he died for them.

42 Q. But are you able of yourself to believe in Christ?

A. No; but God will give me a new heart if I ask him for it, to do what is pleasing to Christ.

43 Q. How will he renew your heart?

A. He will send his good Spirit to do it for me.

44 Q. What is God?

A. He is a good Spirit, far surpassing all other spirits.

45 Q. Had God any beginning?

A. He existed from eternity, and will exist to eternity.

46 Q. In what way may you learn concerning heaven and hell?

A. In the Bible.

47 Q. What is the Bible?

A. It is a good book which God gave to mankind, to tell them how they may get to heaven.

48 Q. To whom must you pray?

A. I must pray to God in the name of Christ.

- 49 Q. E *ba* Allah mabande berië ëere ra?
 A. Beri ô beri *ba* a niûbung em bè, kono
 em *ba* a mabande gèrîfhûge nung
 quē ra lokha o lokha.
- 50 Q. E wama mung hong e to Allah ma-
 bandema?
 A. Em wama sheë biring hong nabán
 fangbe em ma, nung figa araiáni
ba em tū, fe nabán ra, Allah kiring
 fāta she fē em ma nabán fangbe em
 ma.

A FA NIENG.

49 Q. How often must you pray to God?

A. As often as I please, but I must pray to him every morning and evening.

50 Q. What do you want when you pray to God?

A. I want every thing that is good for me, and to go to heaven when I die, for God only can give me what is good for me.

THE END.

Q. How often must you pray to God?
A. As often as I please, but I must pray
to him every morning and even-
ing.
Q. What do you want when you pray
to God?
A. I want every thing that is good for
me, and to go to heaven when I
die, for God only can give me what
is good for me.

THE END.

Mawhoring fe firing Sufu dimēdiēk bē
fe ra.

SECOND

C A T E C H I S M

FOR THE

SUSOO CHILDREN.

EDINBURGH:

PRINTED BY J. RITCHIE.

1801.

1 Q. E Fāta fala em bè, e mung na a ra?

A. Em she na a ra, nabán na Allah bè, fe nabán ra, a emba bimbi ra fala, nung emba bèri.

2 Q. Allah falama mung kē ěk bè fe ra, aba ketāba kuē?

A. A falama, a “bohe ra fala, a nûk a mubeë ra fala a húma.” A “mubeë ba bèri ra falama e-kuë.”

3 Q. E kulong mung kē bèri na e kuë?

A. Fe nabán ra, she inda na em kuë, nabán fāta iengi shā a ra, nabán fāta fe kulong, nabán fāta wa she hong, nabán fāta boniē dokha, nabán fāta boniē tōra. Emba bimbi nûk a mû fāta a ra bā na kē.

4 Q. Allah ba ketāba falama mung kē ěk bè fe ra?

A. A falama, “bèri na mubeë kuë.” Allah nûk a “fe mafemma muku bè písa shube bè, nabán na bohe ma, a nûk a fama muku ra fe kulong. písa tobeë bè, nabán na kōre ra.” A falama “Kulong fe niûbung eba

1 Q. CAN you tell me what you are?

A. I am a creature, and belong to God, for he made both my body and my soul.

2 Q. What does God say concerning this in his book?

A. He says, he "made the earth, and created mankind upon it." He "formed the spirit of mankind within them."

3 Q. How do you know that there is a spirit in you?

A. Because there is something within me that can think, that can know, that can desire, that can rejoice, and that can be sorrowful. This my body cannot do.

4 Q. What does God's book say respecting this?

A. It says, that "there is a spirit in mankind," and that God "teaches us more than the beasts that are in the earth, and makes us wiser than the fowls that are in heaven." It says, "Knowledge is sweet to thy soul."

boniē bè.” Ifaiah fala Allah bè, “Em banta wa e hong quē ra emba boniē kuē.” David fala a bè, “Emba boniē dokhama Jehovah bè.” Allah *ba* di fala, “Emba boniē tōrama akbegbe ra.”

5 Q. Eba bèri nung bimbi, e biring mū kiring mung kē?

A. Emba bimbi shube ra nung uli ra, a nûk a fama tûde, kono mubeë mū fāta emba bèri tō, a nûk a gningniēma *ba* emba bimbi tūbende.

6 Q. Allah mung fe falama *aba* ketāba kuē ëk bè fe ra?

A. A falama, “Shube nung uli mū na bèri bè. *Ha* a *aba* bèri nung *aba* iengi mûlang akang ma, shube biring kiring fama loede, mubeë nûk e bulemma bènde ma. Bènde bulemma bohe ma ēme a nū, bèri nûk a Allah ma, nabán a fē. E na mā gāhu e hong, nabán fāta bimbi fûka, kono nabán mū fāta bèri fûka.”

7 Q. Allah e ra fala na kē mung fe ra? Mung fe ra a e ra fala bimbi ra nung bèri ra?

A. Emtang akang kulong fe ra, em she ra fala fe ra a bè ë bohe ma, em lū fe ra a

Isaiah said to God, " I have desired thee in the night in my soul." David said to him, " My soul shall be joyful in the Lord." The Son of God said, " My soul is exceedingly sorrowful."

5 Q. How are your soul and your body not all one?

A. My body is made of flesh and blood, and will die, but men cannot see my soul, and it will live when my body is dead.

6 Q. What does God say in his book concerning this?

A. He says, " A spirit has not flesh and blood. If he gather to himself his spirit and his breath, all flesh shall perish together, and mankind shall return to dust. The dust shall return to the earth as it was, and the spirit to God that gave it. Fear not them who can kill the body, but are not able to kill the soul."

7 Q. Why did God make you in this way? Why did he make you with a body and a spirit?

A. That I may know him, that I may serve him, that I may dwell with him, that

fokhera, em boniē dokha fe ra araiáni kuë,
em boniē fhāma nabānde.

8 Q. Allah *ba* ketāba mung fe falama ëk
bè fe ra?

A. Allah falama a kuë, “ Em ë mubeë ra
fala emkang bè, e emba *bíli* fange mafem-
ma.” David fala Allah bè, “ E kirā fange
mafemma em bè eba fe fange ra, e nûk e
fama emtang banede naièlangbe ma.” A
fala fóno, “ boniē dokha fe akbegbe na e
niāra.”

9 Q. E tingkama Allah kulong nung she
ra fala a bè mung kë?

A. Allah *ba* ketāba ë fe mafemma em bè.
Ketāba fóri nung nènè, e firing biring Allah
ba fe na a ra.

10 Q. Allah *ba* ketāba mung fe falama ëk
bè fe ra?

A. Peter falama a kuë, muku *ba* “ ien-
gifa feë hong, nabeë *badūfa* nabán fala ku-
óre a mā ra, nung rafūla *ba* fe hong.”

11 Q. Allah *ba* ketāba mung fe mafemma
e bè Allahk bè fe ra?

A. Allah *ba* ketāba falama em bè nabán
Allah ra, nung nabán a ra muku bè.

12 Q. Allah nung a ra?

I may be happy in heaven, and my soul be at rest in it.

8 Q. What does God's book say concerning this?

A. God says in it, "This people have I formed for myself, they shall shew forth my praise." David said to God, "Thou shalt lead me with thy good word, and afterwards carry me to glory." Again he said, "In thy presence there is abundant joy."

9 Q. How should you learn to know God and serve him?

A. God's book will teach me this. Both the old book and the new one are the word of God.

10 Q. What does God's book say about this?

A. Peter says in it, that we must "be mindful of the words which the holy prophets spoke formerly, and of the commandments of the apostles."

11 Q. What does the book of God teach you concerning God himself?

A. The book of God tells me what God is, and what he is in relation to us.

12 Q. What is God?

A. A bèri fange na a ra. A lūma ire ō ire. A nū na beri ō beri, a nûk a mū fama niēng. A fe kulong písa biring bè, a fāta fe ra bā písa biring bè, a fange písa sheë biring bè, a mū fe ō fe niābe ra bāma, a mū wama fe niābe ra minede mube ō mube bè, nabán mū fe niābe ra bā, a na fēma biring kiring ma, ak bè nabán na, a nûk a mū fe falama mîne nondi.

13 Q. Allah *ba* ketāba mung fe falama èk bè fe ra?

A. A falama "Allah falama, mube ō mube fāta akang lukung lukung ireë kuë, emtang to mū fāta a tō? Emtang mū araiáni nung bohe ra fēma? E nū na beri ō beri, e lūma Allah ra beri ō beri. Naièlangbe *ba* lū Allah kiring bè, nabán fe kulong. Jehovah Allah, nabán fāta feë biring ra bā, nabán nū na, nabán lūma kuóre, nabán fama. *Hadūfa, badūfa, badūfa*, ra gèli mubeë *ba* Mungē. Jehovah, Jehovah Allah rahēma, nung bāraka. Atang nondi Allah na a ra, fe niābe mū na a bè, a fadēba ra nung fange."

14 Q. Allah lūma mung kē muku bè?

A. Allah kiring muku ra fala, a muku ra gátama beri ō beri, a nûk a fe fange ra bā-

A. He is a spirit. He is present every where. He has existed at all times, and he will have no end. He is the wisest, the most powerful, and the best of all beings, he does nothing that is wrong, he does not wish to reward evil to any one who has not transgressed, he renders to every one according as he deserves, and he says nothing but what is true.

13 Q. What does the book of God say concerning this?

A. It says, "The Lord saith, Can any one hide himself in secret places, that I shall not see him? Do I not fill heaven and earth? Thou wast at all times, and shall be for ever, God. Glory be to the only wise God. The Lord God almighty, who was, who is now, and who shall come. Holy, holy, holy, is the Lord of hosts. The Lord, the Lord God, merciful and gracious. He is a God of truth, and without iniquity, just and good is he."

14 Q. What is God in relation to us?

A. God alone made us, he preserves us at all times, and does us good; he is our God,

ma muku bè, a muku *ba* Mungē na a ra, a iengifāma muku hong, a nûk a kongdiē fhāma muku bè. *ba* dunia fa niēng.

15 Q. Allah *ba* ketāba mung fe falama ěk bè fe ra?

A. A falama, “Wo *ba* a kulong Jehovah Allah na a ra, atang na a ra, nabān mubeē ra fala. Jehovah ō, etang mube ra gātama nung fhube. E fange na a ra, e nûk e fe fange ra bāma. Jehovah *aba* tingbingji ra, fala korē ra, *aba* mēlkūta tima sheē biring hūma. Allah kongdiē fhāma akang na.”

16 Q. Allah *ba* ketāba fe mafemma e bè mung kē e she ra fala fe ra a bè?

A. Em to she ra falama Allah bè, em *ba* *aba* feē ra gāta, em *ba* fe biring ra bā a nabān fala em bè, em na mā fe ō fe ra bā, a to fala em bè e na mā ra bā.

17 Q. Allah *ba* ketāba mung fe falama ěk bè fe ra?

A. A falama, “Allah wama mung hong e *ba* a ra bā, mīne *eba* gāhu Jehovah *eba* Allah hong, e *ba* niēri *aba* kirāē ra, e *ba* a ra fang, e *ba* she ra fala Jehovan *eba* Allah bè, *eba* boniē kuē nung *eba* bèri kuē, e *ba* Jehovah *ba* feē ra gāta, nung *aba* dabeē a nabān fala e bè to fe fange fe ra e bè? Muku

he rules over us, and he shall judge us when the world has come to an end.

15 Q. What does the book of God say concerning this?

A. It says, " Know ye that the Lord is God ; it is he who made mankind. O Lord, thou preservest man and beast. Thou art good, and doest good. The Lord hath prepared his throne on high, his kingdom ruleth over all. God is judge himself."

16 Q. How does the book of God teach you to serve him?

A. When I serve God, I must keep his commandments, and do every thing that he requires me to do, and I must not do any thing that he forbids me to do.

17 Q. What does the book of God say concerning this?

A. It says, " What does God require of thee, but to fear the Lord thy God, to walk in his ways, to love him, to serve the Lord thy God in thy heart, and in thy soul, to keep the commandments of the Lord, and his statutes, which he hath commanded thee this day for thy good? We will do all the

feë biring ra bāma, Jehovah nabán fala. Em emba fangjië ra gáta ire, kirā niābe mū na nabánde, emtang eba fe fhuku fe ra.”

18 Q. Allah mung feë fë mubeë ma?

A. A feë fū fë Israel ba dië ma ketāba fóri kuë, kono feë firing nabán na ketāba nènè kuë, e biring fhukuma.

19 Q. Allah ba ketāba mung fe falama ëk bè fe ra?

A. A falama, “ A nûk a feë fū fîba me-faë ma, Jehovah nabán fala wo bè gēa hú-ma. Namūsa nung nabëë biring fingang ë feë firing húma.”

20 Q. E ba feë fū fala, nabán ra falabe hūrung. Mung fe finge ra?

A. E na mā Allah ō Allah tonga emtang niāra.

21 Q. Mung fe firing ra?

A. E na mā quëe ra fala ekang bè, e na mā she ō she mafinde she ra ēme Allah, she nabán na araiáni korē ra, a nûk a nabán na bohe ma araiáni buing, a nûk a nabán na

words which the Lord hath said. I have refrained my feet from every evil way, that I might keep thy word."

18 Q. What commandments did God give to men?

A. He gave the ten commandments to the children of Israel in the Old Testament, but two commandments in the New Testament comprehend them all.

19 Q. What does the book of God say concerning this?

A. It says, "And he wrote on the tables, the ten commandments which the Lord spake unto you in the mount. On these two commandments, hang all the law and the prophets."

20 Q. Repeat the ten commandments made short. What is the first commandment?

A. Thou shalt have no other God before me.

21 Q. What is the second commandment?

A. Thou shalt not make unto thee any graven image. Thou shalt not make a likeness of God, of any thing that is in heaven above, of that which is in the earth under

iē ma nabán bohe buing. E na mā himbe
feng e bè, e na mā niûbafa e hong.

22 Q. Mung fe shûkung ra?

A. E na mā Jehovah eba Allah ba bîli fala
tunde tunde.

23 Q. Mung fe nāni ra?

A. Eba iengifa malábu lokha hong a ra
gáta fe kē fang.

24 Q. Mung fe shûli ra?

A. E ba eba fafe ba whi ra mē nung ingā.

25 Q. Mung fe shéni ra?

A. E na mā mubeē fûka.

26 Q. Mung fe shulifiring ra?

A. E na mā bōre ba ginè bîli.

27 Q. Mung fe shulimashukûng ra?

A. E na mû gnuma ti.

28 Q. Mung fe shulimanāni ra?

A. E na mā ule shā bōre húma.

29 Q. Mung fe fû ra?

A. E na mā wa she ō she hong bōrek bè
nabán na.

30 Q. Mung fe, nabán na ketāba nènè kuē,
ē feē fû biring shukuma?

the heaven, or of that which is in the water under the earth. Thou shalt not bow down to them nor regard them.

22 Q. What is the third commandment?

A. Thou shalt not take the name of the Lord thy God in vain.

23 Q. What is the fourth commandment?

A. Remember the Sabbath day to keep it holy.

24 Q. What is the fifth commandment?

A. Hearken to the voice of thy father and thy mother.

25 Q. What is the sixth commandment?

A. Thou shalt not commit murder.

26 Q. What is the seventh commandment?

A. Thou shalt not seduce thy neighbour's wife?

27 Q. What is the eighth commandment?

A. Thou shalt not steal.

28 Q. What is the ninth commandment?

A. Thou shalt not bear false witness against thy neighbour.

29 Q. What is the tenth commandment?

A. Thou shalt not covet any thing that is thy neighbour's.

30 Q. What is it in the New Testament, which comprehends all these ten commandments?

A. Na fe e biring fhukuma, e Jehovah eba Allah ra famma eba boniē biring ra, e eba bōre ra famma ēme ekang kē nabán ma.

31 Q. Ketāba nènè mung fe falama ěk bè fe ra?

A. A falama, “ Ifua fala a bè, e Jehovah eba Allah ra famma eba boniē biring ra, nung eba bèri biring ra, nung eba nafsa biring ra, ě fe finge nung bumbe na a ra. Firing ēme atang, e eba bōre ra famma ēme ekang kē nabán ma. Namūfa biring nung nabēē fingang ě feē firing húma.”

32 Q. E Allah ra famma eba boniē biring ra mungkē?

A. Ha em Allah ra famma emba boniē biring ra, boniē feē fange ba lū em fokhera a bè, em ba wa aba funga fe písa sheē biring bè, fe ba niûbung em bè beri ō beri, nabán niûbung a bè.

33 Q. Allah ba ketāba mung fe falama muku bè ěk bè fe ra?

A. A falama, “ Eba bíli ièlangbe tebende písa baraka biring bè, nung tasbēha. Indē na araiáni em bè mīne etang? Kiring mū na bohe ma, emtang wama nabán hong mī-

A. This comprehends them all, Thou shalt love the Lord thy God with all thy heart, and thou shalt love thy neighbour as thyself.

31 Q. What does the New Testament say concerning this?

A. It says, "Jesus said unto him, thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment. The second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

32 Q. How must you love God with all your heart?

A. In order to love God with all my heart, I must have good thoughts of him, I must desire his favour above all things, and I must always be pleased with what is pleasing to him.

33 Q. What does the book of God tell us about this?

A. It says, "Thy glorious name is exalted above all blessing and praise. Whom have I in heaven but thee? there is none on earth whom I desire besides thee. Thy

ne etang. Eba rahmata fange ra pífa gning-niē bè. A niûbung em bè *ba* em eba maf-hëata ra bā, ēo eba namūfa na emba boniē kuë.”

34 Q. E a mafemma mung kē e Allah ra famma ?

A. Ë dabeë shûkung ra : 1. Em *ba* fèli fe fē a ma, a wama nabán hong. 2. Em *ba* fe ō fe ra bā emba boniē ma beri ō beri, a nabán fala em bè. 3. Em *ba* feë biring shuku emba boniē kuë, a fa nabán ra emtang bè.

35 Q. Allah *ba* ketāba mung fe falama ëk bè fe ra ?

A. A falama finge, “ E félima Jehovah eba Allah bè, e nûk e she ra falama, atang kiring bè. 2. E *ba* fe shuku, emtang nabán fala e bè. Em eba namūfa ra gátama, ēo, em na shukuma emba boniē biring ra. 3. Em tima Allah *ba* whóna fe buing, fe nabán ra, em banta fe niābe ra bā a bè.”

36 Q. Mung fèli fe niûbung Allah bè ?

A. Em *ba* tuli ti aba fe badūfa ma whóro-whóro ra, em *ba* shige shā a bè, fe nabán ra a kabëra na a ra nung fange, em *ba* fèli a bè lokha ō lokha, a feë fange fē fe ra em ma em wama nabán hong, em *ba* whongiëma ma shā a bè ak bè fe ra em nabán shota.

loving-kindness is better than life. It is my delight to do thy will, yea, thy law is within my heart."

34 Q. How must you shew that you love God?

A. These three ways: 1. I must give to him the worship which he requires. 2. I must always do heartily what he has told me. 3. I must heartily endure every thing that he causes to befall me.

35 Q. What does the book of God say concerning this?

A. It says, 1. "Thou shalt worship the Lord thy God, and him only shalt thou serve. 2. Observe thou that which I command thee. I shall keep thy law, yea, I shall observe it with my whole heart. 3. I will bear the indignation of the Lord, because I have sinned against him."

36 Q. What worship is pleasing to God?

A. I must hearken diligently to his holy word, I must praise him because he is great and good, I must pray to him daily for the good things that I want, and I must thank him for what I receive.

37 Q. Allah *ba* ketāba mung fe falama ĕk bè fe ra ?

A. A falama, “ *Ha* e tuli tima Jehovah *eba* Allah *ba* whi ma whórowhóro ra a e tima kōre ra. Em fe mēma Allah Jehovah nabán falama. Jehovah kabēra na a ra, a nūk a fama bíli fange akbegbe shota. Wo *ba* bíli fange fē Jehovah ma, fe nabán ra, a fange na a ra. Nímarē ra, gèrīshûgē, shugemē ra em mabandema. Wo *ba* whongiēmama shā Jehovah bè, fe nabán ra, a fange na a ra.”

38 Q. E bōre ra famma ēme ekang kē nabán ma mung kē ?

A. *Ha* em emba bōre ra famma ēme emtang kang kē nabán ma, em fe ra bāma muheë dangting biring bè, em iengi a ma e nū nabán ra bāma em bè, *ba* em nū na eba kongji.

39 Q. Allah *ba* ketāba mung fe falama ĕk bè fe ra ?

A. A falama, “ Feë biring, fe ō fe nabán fangbe wo ma *ba* muheë a ra bā wo bè, awa wo *ba* a ra bā e bè na kē, fe nabán ra, ē namūsa nung nabeë na e ra.”

40 Q. E fe fange mafemma eba bōreë bè mung kē ?

37 Q. What does the book of God say concerning this?

A. It says, "If thou shalt hearken diligently to the voice of the Lord thy God, he will exalt thee on high. I will hear what God the Lord will speak. Great is the Lord, and he is greatly to be praised. Praise ye the Lord, for he is good. Evening, and morning, and at noon, I will pray. O give thanks unto the Lord, for he is good."

38 Q. How must you love your neighbour as yourself?

A. If I love my neighbour as myself, I will do to all other people, what I think they should do to me, were I in their place.

39 Q. What does the book of God say concerning this?

A. It says, "All things whatsoever ye would that men should do unto you, do ye also to them, for this is the law and the prophets."

40 Q. How must you shew goodness to your neighbours?

A. Ē dabeë shûkung ra : 1. Em *ba* niû-bafa e hong nabân tibe emtang húma, nung em *ba* tuli ti e ma. 2. Em *ba* nondi fala, em *ba* lû boniē fange ra e biring fokhera, nabân lûma em fēma. 3. Em *ba* fe fange mabande mubeë biring bè, em *ba* fe fange ra bā e bè ; *ba* e fungaë *ba* e whoniëë, *ba* e iûbuië, fe mā ra.

41 Q. Allah *ba* ketāba mung fe falama ěk bè fe ra ?

A. A falama finge, “ Wo *ba* eba whi ra mē nabân iengifāma wo hong. 2. Mube biring *ba* nondi fala aba bōre fokhera. Wo *ba* na fē biring ma ek bè nabân na. Wo *ba* she shota nabân fangbe mubeë biring niā-ra. 3. Kiring *ba* fe fange shuku aba boniē kuë bōre bè, shengsheng mubeë bè iamāna bankbik nabân na. Wo *ba* abāë ra fang. Wo *ba* whoniē ra fang. Wo *ba* woba iûbuië ra fang. Wo *ba* fe fange ra bā e bè nabân wo ra niābuma.”

42 Q. E banta feë fala em bè e *ba* nabân ra bā, e fāta feë fala em bè e *ba* dangu nabân ra ?

A. Em *ba* dangu feë niābe biring ra boniēk bè nabân na, feë niābe nèngjik bè nabân na, nung feë niābe mubeë nabân ra bāma lokha ō lokha.

A. These three ways : 1. I must honour those who are set over me, and obey them. 2. I must speak the truth, and I must deal honestly with all who live near me. 3. I must wish for good to all men, and I must do good to them whether they be friends, or strangers, or enemies.

41 Q. What does the book of God say concerning this?

A. It says, 1. "Obey them who have the rule over you. 2. Let every man speak truth with his neighbour. Give to all what belongs to them. Provide things which are honest in the sight of all men. 3. Be kindly affectioned one towards another, especially to those of the household of faith. Love the brethren. Love ye the stranger. Love your enemies. Do good to them that hate you."

42 Q. You have told me the things that you must do : Can you tell me the things that you must avoid?

A. I must avoid all the sins of the heart, the sins of the tongue, and the sins which men daily commit.

43 Q. Allah *ba* ketāba mung fe falama ēk bè fe ra?

A. A falama, “ E *ba eba* boniē ra gāta a ra gāta fe biring ra. Boniē feē niābe mine-ma boniē ma. E *ba eba* nēngji ra gāta, a na mā sho fe niābe. E *ba* fe niābe lū nung fe fange ra bā.”

44 Q. Feē niābe mung na e ra, boniēk bè nabán na?

A. Mubeē feē niābe ra bāma *eba* boniēē kuē, *ba* e mū niūbasāma Allah hong, *ba* e húma, *ba eba* boniēē balangbe, *ba* e fe niābe ra gātama bōreē bè *eba* boniēē kuē, *ba eba* boniēē tōrabe, fe nabán ra, mubeē dangting sheē fange shota, *ba* e wama bōreē mawhóna *ba* fe ō fe na *eba* boniēē kuē nabán mū fang.

45 Q. Allah *ba* ketāba mung fe falama ēk bè fe ra?

A. A falama, “ Mube niābe mū Allah ma tōma. Allah mū na *aba* boniē feē biring kuē. Mube ō mube nabán húma boniē kuē, a fe nohabe na a ra Allah bè. E niēri *eba* boniē niābe fe bálang kuē. Muku na mā wa boniē tēri bíli fange hong. Boniē feē niābe minema mubeē *ba* boniē. E nabán na Masēha bè, e shube ra fēlba *aba* alāmaē

43 Q. What does the book of God say concerning this?

A. It says, "Keep thy heart with all diligence. Out of the heart proceed evil thoughts. Keep thy tongue from evil. Depart from evil and do good."

44 Q. What are the sins of the heart?

A. Men sin in their hearts when they neglect God, when they are proud, when their hearts are stubborn, when they entertain evil in their hearts against others, when their hearts are troubled because other people receive good things, when they wish to hurt their neighbours, and when any thing that is not good lodges in their hearts.

45 Q. What does the book of God say concerning this?

A. It says, "The wicked will not seek after God, God is not in all his thoughts. Every one that is proud in heart, is an abomination to the Lord. They walked in the stubbornness of their evil heart. Let us not be desirous of foolish glory. Out of the heart of man proceed evil thoughts. They that are Christ's have crucified the flesh, with

fokhera nung fhahāë. Mube ō mube nabán whónabe aba tara bè tunde tunde, kongdië marima bíra a ma.”

46 Q. Feë niābe nèngjik nabán na mung na e ra?

A. Mubeë fe niābe ra bāma eba nèngjië ra, ba e kombi tima, ba e Allah ba bíli kana, nung fe ō fe nabán hadūfa ra, ba e fokha maningama, ba e bílië niābe falama, ba e ule falama, ba e feë nohabe falama.

47 Q. Allah ba ketāba mung fe falama ëk bè fe ra?

A. A falama, “ Pífa feë biring bè, emba taraë, wo na mā kombi ti. E na mā eba Allah ba bíli kana. Fokha maninga mubeë nabán nièrima eba fhahāë bambe ra. Kongdiëë ra falabe fokha maninga mubeë bè. Mube ō mube nabán falama, e hāmaba, jehánama tē mārima bíra a húma. Wo ba ë biring wòli, whóna fe, balba, raiëlata, fe niābe fala fe ; wo ba fala fe nohabe tonga woba dè kuë. Kiring na mā ule fala bōre bè.”

48 Q. Feë niābe, mubeë nabán ra bāma, mung na e ra e ba dangu nabán ra?

A. Feë niābe, mubeë nabán ra bāma ë na e ra, fúru niābe fëfife, gèri, beri kana fe, Je-

the affections and lusts. Whosoever is angry with his brother, without a cause, is in danger of the judgment."

46 Q. What are the sins of the tongue?

A. People sin with their tongues when they curse, when they profane the name of God, or any thing that is holy, when they scoff, when they call ill names, when they tell lies, and when they say filthy things.

47 Q. What does the book of God say concerning this?

A. It says, "Above all things, my brethren, curse not. Thou shalt not profane the name of thy God. Scoffers who walk after their own lusts. Judgments are prepared for scoffers. Whosoever shall say, thou fool, shall be in danger of hell-fire. Throw aside all these, anger, wrath, malice, wicked speech; put filthy speech out of your mouths. Let not one lie to another."

48 Q. What wicked actions must you avoid, which men commit?

A. The sinful actions which men commit are these: gluttony, drunkenness, quarreling,

hovah *ba* lokha kana fe, Allah *ba* *bíli* kana fe mubeë mawhóna fe.

49 Q. Allah *ba* ketāba mung fe falama muku bè ëk bè fe ra ?

A. A falama, “ Wo *ba* niûbasa wokang hong woba boniëë na mā fa bingja beri inda, fúru niābe ra, nung fëfi fe. Gèli feë nung gèri feë minema minding wo niāma? E mū minema woba fhahāë? Wo *ba* iengisa, wo *ba* lū quōta ra she ra fala fe ra wokang bè nabán na. Wo na mā she ra fala kóbi ra. Namūsa kanabende, fe nabán, e Allah *ba* *bíli* kana. E *ba* eba bōre ra fang ēme ekang kē nabán ma.”

50 Q. E mū Allah *ba* feë kana nung fe niābe ra bā a bè ?

A. Emba bonië nung kulong fe falama em bè, em Allah *ba* feë badūsa kana nung fe niābe ra bā a bè bonië ra, whi ra nung fe ra em nabán ra bā.

51 Q. Allah *ba* ketāba mung fe falama ëk bè fe ra ?

A. A falama, “ Indē fāta fala emtang emba bonië ra fala fibe, ra fe niābe mū na em bè? Ha mube ō mube mū fe niābe ra bāma whi ra, atang mube fange na a ra tigitigi.

mis-spending of time, profaning of the Lord's day, dishonouring of God, and doing injury to men.

49 Q. What does the book of God say concerning this?

A. It says, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness. Whence come wars and fightings among you? Come they not from your lusts? Study to be quiet, and to do your own business. You must not be slothful in business. Thou dishonourest God, because the law is broken. Love thy neighbour as thyself."

50 Q. Have you not broken God's commandments, and sinned against him?

A. My heart and conscience tell me, that I have broken God's holy commandments, and sinned against him in thought, word, and deed.

51 Q. What does the book of God say concerning this?

A. It says, "Who can say I have made my heart clean, I am free from my sin? If any man sin not in word, the same is a perfect man. In many things we all sin. There

Muku biring fe niābe ra bāma feë akbegbe ra. Mube fadēba mū na bohe ma nabán fe fange ra bāma, nung mū fe niābe ra bāma.”

52 Q. E fe niābe ra bā Allah fange bè, boniē ra, whi ra, nung fe ra e nabán ra bā, e a kulong mung kē?

A. Em boniē feë niābe akbegbe ra gáta emba boniē kuë, em feë niābe akbegbe fala, em bū feë ra bāde nabán mū fang, em danggu feë ra nabán fang.

53 Q. Mung fe ra e lū niābe ra na kē?

A. Em to fa dunia, feë niābe niûbung em bè, nung em to banta te, em ë feë niābe ra bā tigitigi, nabán niûbung em bè.

54 Q. Allah ba ketāba mung fe falama ëk bè fe ra?

A. A falama, “Bo, em nū ra falabe niābe ra, nung emba ingā em shota aba fúru kuë niābe ra. Fala fe nū na muku biring bè, beriē nabán banta danggu, shahāë kuë shubek bè nabán na; muku shahāë ra mō shube nung boniëk bè nabán na, muku nū bèribe dimēdië ra whóna fek bè nabán na ēme mubeë dangting.”

55 Q. Mung fe ra e wa fe niābe ra bā, na beri ma e to fa dunia ma?

A. Mubeë biring bèribe niābe ra, fe nabán

is not a just man on earth, who does good and sins not."

52 Q. How do you know that you have sinned in thought, in word, and in deed, against the good God?

A. I have greatly indulged evil thoughts in my heart, I have spoken many evil words, I have continued to do such deeds as are evil, and I have neglected what is good.

53 Q. Why have you been so wicked?

A. When I came into the world, wickedness was pleasant to me, and when I grew up, I did such wicked things as I loved.

54 Q. What does the book of God say concerning this?

A. It says, "Behold I was shapen in iniquity, and in sin did my mother conceive me. We all had our conversation in times past, in the lusts of the flesh; and we fostered the lusts of the flesh, and of the mind, and we were born the children of wrath like others."

55 Q. Why were you inclined to do evil when you came into the world?

A. All mankind are born in sin, because

ra e minema Adam, *bame* finge, *nabán* fe *niābe* ra *bā* Allah *bè*.

56 Q. Allah *ba* ketāba mung fe falama *ëk* *bè* fe ra?

A. A falama, “Indē *fāta* *she* *fibe* ra mine *she* *nohabe*? Mū *kiring*. Mube mung na a ra, a lū fe ra *fibe* ra? nung atang ginè *na-bán* *bèri*, a lū fe ra *fadēba* ra? Fe *niābe* *sho* *dunia* ma, mube *kiring* *bè* fe ra. Akbegbe fa fe *niābe* ra *bāde*, fe *nabán* ra, *bame* *kiring* fe fange lū.”

57 Q. Kono mung fe ra e *feë* *niābe* ra *bā*, *eba* *boniē* *niābe* wama *nabán* hong?

A. Em fe *niābe* ra *bā*, fe *nabán* ra, em *figa* *feë* *bambe* ra, em *ba* *boniē* *niābe* wama *nabán* hong, em mū *fāta* fe *ō* fe fala Allah *kabëra* *niāra* *ëk* *bè* fe ra.

58 Q. Allah *ba* ketāba mung fe falama *ëk* *bè* fe ra?

A. A falama, “Fe *niābe* na *mā* lū *ma-whórowhórohe* *woba* *bimbi* *kuë* *nabán* fama *tūde*, a na *mā* *niūbung* e *bè* *aba* *shabāë* *fokhera*. Mubeë mū fe *shota* *falade* *ekang* *bè*, fe *nabán* ra, e to Allah *kulong*, e mū *bíli* fange *fë* a ma *ēme* Allah, kono *eba* *boniē* *feë* fa *húmade*. Dè *biring* *ba* fa ra *gèlide* nung *dunia* *biring* *ba* fa *niābe* Allah *niāra*.”

they proceed from Adam, the first man, who sinned against God.

56 Q. What does the book of God say concerning this?

A. It says, "Who can bring a clean thing out of an unclean? Not one. What is man that he should be clean? or he who is born of a woman, that he should be righteous? By one man sin entered into the world. Because one man disobeyed, many have become sinners."

57 Q. But why did you do the wicked things to which your heart was inclined?

A. I have sinned because I have followed the things to which my heart has been inclined, and on this account I have nothing to answer in the presence of the great God.

58 Q. What does the book of God say concerning this?

A. It says, "Let not sin reign in your mortal bodies, that it should be pleasant to you with its lusts. They have nothing to answer for themselves, because when they knew God, they glorified him not as God, but their thoughts became vain. Every mouth must be stopped, and the whole world must become guilty before God."

59 Q. Mung fe na e bè eba fe niābek bè fe ra ?

A. Allah kabëra nabán em ra fala ba whóna fe nung kombi na emba feë niābe bè.

60 Q. Allah ba ketāba mung fe falama ëk bè fe ra ?

A. A falama, “ È feëk bè fe ra, Allah ba whóna fe fama dimēdië húma, nabán fe fange lū. Biring kiring kombibe nabán mū būma feë biring fhukude, nabán fībabe namūsa ketāba kuë e ra bā fe ra. Atang nabán e ra fala, a mū a ra lūma e bè.”

61 Q. Allah ba whóna fe mawhórowhóro ra na kë, e mū fāta ti a buing ?

A. Allah ba whóna fe mawhórowhóro ra a nondi, fe nabán ra, a fāta fa ra mūkha feë ra mubeë niābe bè nabán na ë dunia ma, whondi feë nabán na tū fe bè, nung tōra feë nabán mū fama niēng, jehānamak bè nabán na.

62 Q. Allah ba ketāba mung fe falama ëk bè fe ra ?

A. A falama, “ Indē fāta ti aba whóna fe niāra ? nung indē fāta bū, a to aba whóna fe mafemma mawhórowhóro ra ? Allah ë kongdië fhā, mubeë nabán ë feë ra bāma, tū fe na e bè. Wo ba gāhu a hong nabán fāta

59 Q. What do you deserve on account of your sins?

A. The wrath and curse of the great God who made me, are due to my sins.

60 Q. What does the book of God say concerning this?

A. It says, " Because of these things, the wrath of God comes on the children who disobey. Cursed is every one who continues not in all things, which are written in the book of the law to do them. He that made them will not forgive them."

61 Q. Is the wrath of God so terrible that you cannot bear it?

A. The wrath of God is terrible indeed, for he is able to bring on sinners all the miseries of this world, the pains of death, and the endless torments of hell.

62 Q. What does the book of God say concerning this?

A. It says, " Who can stand before his indignation, and who can abide when he exhibits his anger fiercely? The judgment of God is, that they who commit such things, are worthy of death. Fear him, who after

wo woli jehánama, a to banta wo fûka, tē ra nabán mū fāta húbang beri ō beri.”

63 Q. E fāta dangu Allah *ba* whóna fe ra mung kē, eba feē niābek bè nabán na?

A. Allah fange na a ra, a Ifua Masēha fam-ba dunia ma mubeē niābe ra kífí fe ra, ēme ketāba nènè falama muku bè kē nabán ma.

64 Q. Allah *ba* ketāba mung fe falama ēk bè fe ra?

A. A falama, “ Allah mū aba di famba dunia ma, kongdiē ra bíra fe ra dunia húma, kono dunia ra kífí fe ra atang bè fe ra. E bíli shāma a ma Ifua, fe nabán ra, a feē niābe tongama aba mubeē ma. Ifua nabán whóna fe tongama muku ma, nabán fama. Ē fe nondi na a ra, nung fangbe shuku fe biring ra, Ifua Masēha fa dunia ma, mubeē ra kífí fe ra, nabán fe niābe ra bā.”

65 Q. Bishra nung na ra?

A. Bishra boniē dokha feē na e ra. Ifua tū mubeē ra kífí fe ra, nabán nū fe niābe ra bā. Ha mubeē nabán fe niābe ra bā ē fe shukuma, ketāba fóri nabán fala kuóre a mā ra, nung ketāba nènè nabán maseng sheng-sheng, e boniē dokhama akbegbe ra.

he has killed the body, is able to cast you into hell, into the fire that never can be quenched."

63 Q. How may you escape the wrath of God, which your sins have deserved?

A. God is gracious, and has sent Jesus Christ into the world to save sinners, as the New Testament informs us.

64 Q. What does the book of God say concerning this?

A. It says, "God sent not his Son into the world, to condemn the world, but that the world might be saved through him; for he shall save his people from their sins. (He shall take sin away from his people.) Jesus who delivereth us from the wrath to come. (Taketh away from us, &c.) This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." (These who have sinned.)

65 Q. What is the gospel?

A. The gospel is glad tidings. Jesus died to save sinners. If sinners believe this, which the Old Testament foretold long ago, and which the New Testament reveals clearly, they will rejoice exceedingly.

66 Q. Allah *ba* ketāba mung fe falama
ëk bè fe ra?

A. Ketāba fóri fala kuóre a mā ra, “Ma-
fēha fama fūkade, kono mū akang bè fe ra.”
Ketāba nènè falama, “Em fa boniē dokha
feē fange akbegbe ra wo bè, fe nabán ra, ra
kífi mubē bēribe wo bè to, nabán Mafēha
Mungē na a ra.”

67 Q. Isua Mafēha indē ra?

A. Isua Mafēha Allah *ba* di na a ra, na-
bàn lū Allah fokhera dunia to mū nū na,
kono a fa lū mube *ba* di ra, a nûk a lū mu-
beē fokhera, nièmeē kēmèē fū nung kēmèē
shulimashûkung banta dangu.

68 Q. Allah *ba* ketāba mung fe falama
ëk bè fe ra?

A. A falama, “Emtang (Isua) fala, em
Allah *ba* di na a ra. Fafe ō (Isua fala) e *ba*
bíli fange fē em ma, bíli fange ra nabán lū
em bè e fokhera, dunia to mū nū na. Sam-
bāde, fe (Mafēha) nū na, fe nûk a nū na
Allah fokhera; fe nûk a fa mafinde shube
ra, a nûk a lū muku niāma. Atang mube
ba di na a ra.”

69 Q. Kono Isua Mafēha mū Allah ra
nung bame ra?

A. Isua Mafēha Allah na a ra nung bame,

66 Q. What does the book of God say concerning this?

A. The Old Testament said long ago, "Messiah shall be cut off (killed), but not for himself." The New Testament says, "I bring you good tidings of great joy, for unto you is born this day, a Saviour, who is Christ the Lord."

67 Q. Who is Jesus Christ?

A. Jesus Christ is the Son of God, who was with God before the world was made; but he became the Son of man, and dwelt with men, above eighteen hundred years ago.

68 Q. What does the book of God say concerning this?

A. It says, "I (Jesus) said, I am the Son of God. O Father, (said Jesus), glorify me with that glory which I had with thee before the world was. In the beginning was the Word, (Christ), and the Word was with God; and the Word was made flesh, and dwelt among us. He is the Son of man."

69 Q. But is not Jesus Christ both God and man?

A. Jesus Christ is both God and man, for

fe *nabán* ra, *bíli* fange *fhengfheng* na *ë* *mube* *bè* ; Allah nung *bame* ra lang a *kuë*, Immanuel *aba* *bíli* na a ra, *nabán* Allah *muku* *fokhera* na a ra.

70 Q. Allah *ba* *ketāba* mung fe *falama* *ëk* *bè* fe ra ?

A. A *falama*, “ Fe (*Masēha* *nū* na Allah *fokhera*, nung fe *nū* Allah ra. Allah *kiring* na a ra, nung *kongdiē* *shā* *mube* *kiring* Allah nung *bame* *tègi*, *bame* *Masēha* *Ifua* *fungutung* di *bame* *bèrima*, e *nûk* e *aba* *bíli* *falama* Immanuel, *nabán* Allah *muku* *fokhera* na a ra. Allah *nū* *masengbe* *shube* *kuë*.”

71 Q. *Ifua* *Masēha* mung fe ra *bā* *mubeë* ra *kífi* fe ra, *nabán* fe *niābe* ra *bā*, a to *lū* *dunia* ma ?

A. A *feë* *shûkung* ra *bā*: *finge*, A fe *fala* *mubeë* *bè*, a *nûk* a fe *maseng* e *bè* *nabán* *niûbung* Allah *bè*. 2. A fe fange ra *bā* a *nabán* *maseng* e *bè*, e a ra *bā* fe ra. 3. A fe ra *bā* Allah *nabán* *fala* a *bè*, a *nûk* a *tū* *eba* fe *niābe* ra *lū* fe ra e *bè*.

72 Q. Allah *ba* *ketāba* mung fe *falama* *ëk* *bè* fe ra ?

A. A *falama*, *finge*, “ Jehovah *emtang* *famba* *feë* fange *fala* fe ra. Em *feë* *biring* *maseng* *wo* *bè*, em *nabán* ra *mē* *emba* *fafe*

he is a person of excellent glory, and in him God and man are joined together, and his name is Immanuel, which is God with us.

70 Q. What does the book of God say concerning this?

A. It says, "The Word (Christ) was with God, and the Word was God. There is one God, and one Mediator between God and man, the man Christ Jesus. A virgin shall bring forth a Son, and they shall call his name Immanuel, which is God with us. God was manifested in the flesh."

71 Q. What did God do to save sinners when he was in this world?

A. He did three things: 1. He talked to the people, and taught them what was the will of God. 2. He practised good things, and taught them to them, that they might practise them likewise. 3. He did what God required of him, and died that their sins might be forgiven.

72 Q. What does the book of God say concerning this?

A. It says, 1. "The Lord hath appointed me to preach good tidings. All things that I have heard with my father, I have made

fokhera. 2. Em fe maseng wo bè, wo a ra bā fe ra, ēme emtang nabán ra bā wo bè kē nabán ma. Masēha fa tōrade mukutang bè fe ra, a nûk a fe maseng muku bè, muku nièri fe ra aba sang fokheë kuë. 3. Kiring ba fe fadēhak bè fe ra, akbegbe fama mafinde fadēha ra. Aba ulik bè fe ra a sho ire badūsa, a to ra lang hung fera ra mukutang bè, nabán mū fāta fa niēng. Iamfa mū na a bè, a fadēha na a ra mukuba feë niābe ra lū fe ra muku bè, nung Ifua Masēha aba di ba uli feë niābe biring mabāma muku húma.”

73 Q. Masēha nū fāta fa mukuba feë niābe ra lū fe ra muku bè mung kē? A nū fāta fa muku ra gningniēde mungkē ak bè fe ra a nabán ra bā, nung ak bè fe ra a ti nabán buing tōrabe?

A. Tū fe nū na mukuba fe niābe bè, kono Masēha nū Allah ba di ra, a nûk a nū fadēha ra tigitigi, Allah nûk a a famba tūde mukuba feë niābe tonga fe ra, nung muku mafinde fe ra fungaë ra Allah bè.

74 Q. Allah ba ketāba mung fe falama ëk bè fe ra?

A. A falama, “Tū fe sheribēshe na a ra fe niābek bè nabán na. Masēha tōra sam-

known unto you. 2. I have given you an example, that ye should do as I have done unto you. Christ suffered for us, and shewed us an example that we should follow his steps. 3. By the righteousness of one shall many be made righteous. By his own blood he entered into the holy place, when he had obtained eternal redemption for us. He is faithful and just to forgive us our sins, and the blood of Jesus Christ his Son cleanseth us from all sin."

73 Q. How could Christ obtain pardon for our sins? How could he obtain life for us, on account of what he did and suffered?

A. Our sins had deserved death, but Christ was the Son of God, and he was perfectly righteous. God appointed him to die, that he might take away our sins, and bring us into God's favour.

74 Q. What does the book of God say concerning this?

A. It says, "The wages of sin is death. Christ hath once suffered death, the just for

bania kiring feë niābek bè fe ra, mube fadēba, mubeëk bè fe ra nabán mū fadēba, fa fe ra muku ra Allah hong. Atang nabán mū fe niābe kulong, nū mafindebende fe niābe ra, mukutang bè fe ra. Masēha tū mukuba feë niābek bè fe ra, ēme a na ketābaë kuë. Ifua Masēha nabán fadēba, fèrèba na a ra mukuba feë niābek bè fe ra. A nū mafenghe mukuba feë niābe tonga fe ra. Muku to lū iūbuië, muku nū mafindebende fungaë ra Allah bè aba di ba tū fek bè fe ra.”

75 Q. Ifua Masēha lūma kuóre mubeë tūbe niāma?

A. Adē; bië shûkung to nū dangu a kîli fóno, bië tonganāni nûk e to nū dangu, a te araiāni kuë lū fe ra Allah ba ingni fange ma.

76 Q. Allah ba ketāba mung fe falama ëk bè fe ra?

A. A falama, “A nū ra gèlibe bohe ma, a nûk a kîli fóno bi shûkung. Allah a ra te mubeë tūbe niāma, a nûk a a dokha aba ingni fange ma araiāni ireë kuë.”

77 Q. Masēha mung fe ra bāma kuóre araiāni kuë?

A. A Allah aba fafe mabandema fe fange fë fe ra mubeë ma, a nûk a iengifāma sheë biring hong fe fange fe ra aba mubeë bè.

the unjust, to bring us to God. He that knew no sin, was made sin for us. Christ died for our sins according to the Scriptures. Jesus Christ the righteous, he is the propitiation (the sacrifice) for our sins. He was manifested to take away our sins. When we were enemies, we were reconciled to God by the death of his Son."

75 Q. Is Jesus Christ now among the dead?

A. No; after three days he arose again, and after forty days he ascended up into heaven, to dwell at the right hand of God.

76 Q. What does the book of God say concerning this?

A. It says, "He was buried, and he rose again the third day. God raised him from the dead, and set him at his own right hand, in the heavenly places."

77 Q. What is Christ now doing in heaven?

A. He pleads with his Father to bestow blessings on men, and he rules over all things for the good of his people.

78 Q. Allah *ba* ketāba mung fe falama ĕk bè fe ra?

A. A falama, “A ti mubeē akbegbe *ba* fe niābe buing tōrabe, a nūk a mabande ti mubeēk bè fe ra nabān dangu fe fange ra. Ha mube ō mube fe niābe ra bā, mabande mube na muku bè Allah fokhera, Isua Masēha nabān fadēba. Mukuba Mungē Isua Masēha *ba* Allah a fē ti fe ra hung ra sheē biring húma aba kanēfata bè. A tibe Mungē ra biring húma.”

79 Q. E *ba* mung fe ra bā e mafinde fe ra aba mube ra, nung aba fe fange shota fe ra?

A. Em *ba* emba feē niābe lū, em *ba* e fala Allah niāra, em *ba* Allah mabande e ra lū fe ra em bè, em *ba* Masēha shuku emba ra kīfi mube ra, em *ba* a shuku emba Mungē ra nung iengifa mube emtang hong, nung em *ba* aba whi ra mē.

80 Q. Allah *ba* ketāba mung fe falama ĕk bè fe ra?

A. A falama, “E *ba* eba fe niābe lū, e *ba* Allah mabande, mā kulong *ba* eba boniē fe ra lū fe mū fama e bè. Mube ō mube nabān aba feē niābe falama, nung e lūma, a na ra lamma rahmata ra. E *ba* mukuba feē

78 Q. What does the book of God say concerning this?

A. It says, "He bare the sin of many, and made intercession for the transgressors, (those who had transgressed what was good.) If any man sin we have an advocate with the Father, Jesus Christ the righteous. The God of our Lord Jesus Christ, gave him to be head over all things to his church. He is Lord over all."

79 Q. What must you do to become one of his people, and to partake of his goodness?

A. I must forsake my sins, and confess them before God, I must pray to God to forgive me, I must receive Christ as my Saviour, I must receive him as my Lord and Ruler, and I must obey him.

80 Q. What does the book of God say concerning this?

A. It says, "Forsake thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven. Whosoever confesseth his sins, and forsaketh them, shall find mercy. Forgive us our sins. Believe on

niābe ra lū muku bè. E *ba* Mungē Ifua Masēha *ba* fe fhuku, awa e fama ekang ra kífide nung eba bankbi. Allah atang ra te aba ingni fange ra lū fe ra Mungē ra nung ra kífii mube. A fa gningniē fe fhotade nabán mū fama niēng, e biring bè nabán aba whi ra mēma.”

81 Q. E fe niābe lūma mung kē?

A. *Ha* em emba fe niābe lūma, emba boniē fama tōrade, fe nabán ra, em fa Allah ra whónade, fe biring *ba* ra niābu em ma nabán mū niûbung a bè, em *ba* iengifa, em na mā fa a ra whónade fóno.

82 Q. Allah *ba* ketāba mung fe falama ěk bè fe ra?

A. *Hame* fange fe falama na kē, “Em-*ba* boniē tōrama emba fe niābek bè fe ra. Tōra fe nabán niûbung Allah bè, a mubeē mafindema. Ule fala kirā biring ra niābu em ma, *ba* em fe niābe ra bā, em mū a ra bāma fóno.”

83 Q. E *ba* Masēha *ba* fe fhuku mung kē?

A. *Ha* em Masēha *ba* fe fhukuma, em na kulong, Masēha mubeē *ba* ra kífii mube na a ra, nabán fe niābe ra bā, em emkang fē-

the Lord Jesus Christ, and thou shalt be saved, and thy house. Him hath God exalted with his right hand, to be a prince and a Saviour. He procured eternal salvation for all that obey him."

81 Q. In what way should you forsake sin?

A. If I forsake my sin, I will be sorry at my heart that I have displeased God; I must hate every thing that is displeasing to him, and I must take heed that I displease him no more.

82 Q. What does the book of God say concerning this?

A. A good man speaks as follows, "I will be sorry for my sin. That sorrow which is pleasing to God, worketh repentance, (it changes men). I hate every false way. If I have done iniquity, I will do it no more."

83 Q. How must you believe in Christ?

A. If I believe in Christ, I will believe that Christ is the Saviour of sinners, I will give myself up to him, I will rest on him, and I will commit my life unto him, (commit my

ma a ma, em emkang shāma a ma, em em-
ba hungji tāhuma a ra, a em ra kífí fe ra na
kē nabán fangbe a ma.

84 Q. Allah *ba* ketāba mung fe falama
ëk bè fe ra?

A. A falama, “Em na shukuma Isua Ma-
fēha Allah *ba* di na a ra. Ë fe nondi na a
ra, nung fangbe shuku fe biring ra, Isua Ma-
fēha fa dunia, mubeë ra kífí fe ra, nabán fe
niābe ra bā. Em atang kulong em emba
hungji tāhu nabán ra, em na kulong kē fang
a fāta a ra gāta em nabán fē a ma.”

85 Q. Mung fe ra e iengi a ma Allah *ba*
whóna fe fama bāde e húma?

A. Ha muku fe niābe lūma, *ba* muku
mukuba hungji tāhuma Mafēha ra, Allah
fala muku bè aba ketāba kuë a mukuba feë
niābe ra lūma muku bè, a nûk a fama mu-
kuba bèrië ra kífida.

86 Q. Allah *ba* ketāba mung fe falama
ëk bè fe ra?

A. A falama, “Wo *ba* fe niābe lū wo fa
fe ra mafinde nung woba feë niābe fa fe ra
ra húbangde, Mube ō mube nabán aba
hungji tāhuma a ra, fe niābe ra lū fe fama
a bè. E *ba* Mungē Isua Mafēha *ba* fe shu-
ku, e nûk e fama ra kífide.”

head, a Sufoo phraſe) that he may ſave me in the way that pleaſes him.

84 Q. What does the book of God ſay concerning this?

A. It ſays, “ I believe that Jeſus Chriſt is the Son of God. This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave finners. I know in whom I have believed, (to whom I have committed my head) and I know well, that he is able to keep that which I have committed to him.”

85 Q. Why do you think you will be delivered from the wrath of God?

A. If we forſake our ſin, and commit ourſelves to Chriſt, God has told us in his word, that he will forgive our ſins, and ſave our ſouls.

86 Q. What does the book of God ſay concerning this?

A. It ſays, “ Forſake ſin, and be converted, that your ſins may be blotted out. Whoſoever believeth in him, ſhall receive remiſſion of ſins. Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.”

87 Q. Kono eba boniē mū niābe ? E fāta eba fe niābe lū etang kiring ? E fāta eba hungji tāhu Masēha ra nung aba whi ra mē ?

A. Mukuba boniēē niābe na e ra, muku mū fāta feē ra bā nabán na muku bè ra bā fe ra ; kono Allah banta fala, a aba bèri fange fēma muku ma, ba muku a mabandema, mukuba boniēē ra fala fe ra nènè ra, nung badūsa, nung muku malē fe ra, muku to fe ra bāma nabán fangbe a ma.

88 Q. Allah ba ketāba mung fe falama ēk bè fe ra ?

A. A falama, “ Muku mū fāta niūbafa fe ō fe hong mukukang na, kono mukuba fe mawhórowhórobe Allahk bè na a ra. Wo ra kífibe būniak bè fe ra, fe nabán ra, amāna nū na wo bè ; a mukutang mā ra, a Allah ba būnia na a ra. Awa, ba wo, nabán mū fang, fe kulong būniaē fange fē fe ra woba dimēdiē ma, woba araiāni fafe mū písa, bèri badūsa fē fe ra e ma, nabán a mabandema ? Em boniē nènè fēma wo ma. Em emba bèri ra shōma wo kuē.”

89 Q. E sèlima Allah bè mung kē Allah eba sèli fe shuku fe ra, nung bèri fange fē fe ra e ma, nung fe fange fē fe ra e ma ?

87 Q. But is not your heart sinful? Are you able yourself to forsake sin, to trust in Christ, and to obey him?

A. Our hearts are sinful, and we are not able to do the things that we ought to do; but God has promised to give us his holy Spirit, if we pray for it, to renew our hearts in holiness, and to help us to do that which pleases him.

88 Q. What does the book of God say concerning this?

A. It says, "We are not sufficient of ourselves to think any thing, but our sufficiency is of God. By grace ye are saved through faith, and that not of yourselves, it is the gift of God. Wherefore, if you who are evil, know how to give good gifts to your children, how much more shall your heavenly Father give the holy Spirit to them that ask him. A new heart will I give you. And I will put my Spirit within you."

89 Q. How must you pray to God that he may hear your prayer, that he may give you his holy Spirit, and that he may grant you his blessing?

A. *Ha* muku fèlima, *ba* muku she ra fala-
ma Allah bè, muku na mā fala a bè a *ba*
mukuba whi ra mē, mîne *aba* fe fangek bè
fe ra nung Masēhak bè fe ra, fe nabán ra,
muku fe niābe ra bā, nung fe fange kiring
mū na muku bè.

90 Q. Allah *ba* ketāba mung fe falama
ëk bè fe ra?

A. A falama, “ Muku fe niābe ra bā,
muku fe niābe ra bā tigitigi. Mukuba Al-
lah ō, e *ba* eba kuongji *ba* whi ra ma, Jeho-
vahk bè fe ra. Muku mū mukuba fèli feē
shāma e niāra mukuba fe fangek bè fe ra,
kono eba rahmata akbegbek bè fe ra. Fe
ō fe wo fafe mabandema emba bíli ma, a a
fēma wo ma. Wo *ba* mabande, nung wo
shotama.”

91 Q. Allah mung fe fē sóno muku ma
muku malē fe ra araiáni kirā ra?

A. Allah *aba* fe fange fē kaire ra Iēhūdiē
ma nung Masēha mubeē ma, a mubeē samba
hung fange na nabán bè, *aba* fe maseng fe
ra e bè, a nûk a maseng feē dokha a maseng
fe ra mubeē bè, a wama fe fange ra bā e
bè.

92 Q. Allah *ba* ketāba mung fe falama
ëk bè fe ra?

A. If we pray to God or serve him, we must not ask him to hear us, but for the sake of his goodness, and for the sake of Christ, for we have sinned, and deserve no good thing.

90 Q. What does the book of God say concerning this?

A. It says, " We have sinned, we have done wickedly. O our God, hear the prayer of thy servant, for the Lord's sake. We do not present our supplications before thee for our righteousness, but for thy great mercy. Whatsoever ye shall ask the Father in my name, he will give it you. Ask, and ye shall receive."

91 Q. What else has God given to us, to help us in our way to heaven?

A. He has given his good word in writing to the Jews and Christians; he has sent men of understanding to teach them his word; he has appointed tokens to shew to the people, that he wishes to do them good.

92 Q. What does the book of God say concerning this?

A. A falama, “ A aba fe mafeng Jacob bè, aba dābeë nung aba hakmaë Israel bè. Em banta eba fe fë e ma. Sèrèba ti mube ha dè kirie kulong fe ra gátama, e nûk e namūfa femma aba dè kuë, fe nabán ra, a bēra na a ra gèli mubeë ha Jehovahk bè nabán na. Lēvië fa mubeë ra namūfa kulong-de.”

93 Q. Allah mung mafeng feë dokha Mafēha mubeë niāma, aba fe fange mafeng fe ra e bè?

A. A mafeng feë firing dokha ketāba nènè kuë, mabā fe nung Mungē ha ašhā.

94 Q. Allah ha ketāba mung fe falama èk bè fe ra?

A. A falama muku bè, “ A fala e bè, (Ifua fala aba fungaë bè), Awa, wo ha figa, wo ha bobeë biring tingka, wo ha e mabā fafe ha bíli ma nung di, nung bèri badūfa. Em na shota Mungē ingnië ra, em nabán fë wo ma, na quē ra, iamfa to Mungē Ifua shûku, a tami tonga, a nûk a to whongjië-mama shā, a a bo, a nûk a fala, wo ha tonga, wo ha dong, è emba bimbi na a ra, nabán nū bōbende wo bè, wo ha a ra bā niûbafa fe ra emtang hong. Na kë, a nûk a linga di tonga, a nûk a fala, è linga di emba uli

A. It says, "He shewed his word unto Jacob, his statutes and his judgments unto Israel. I have given them thy word. The priests lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts. The Levites caused the people to understand the law."

93 Q. What signs has God appointed among Christians, to shew forth to them his goodness?

A. He has appointed two signs in the New Testament, baptism and the Lord's supper.

94 Q. What does the book of God say concerning this?

A. It tells us that "he said to them, (Jesus said to his friends), Wherefore, go and teach all nations, and baptise them in the name of the Father, and of the Son, and of the Holy Ghost. I received of the Lord that which I have delivered unto you: That night in which the Lord Jesus was betrayed, he took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body which was broken for you, this do in remembrance of me. And in the same manner he took the cup, and said, This cup is

fe nènè na a ra, nabán filibende mubeë ak-
begbekbè fe ra; wo *ba* ra bā, beri ō beri wo
a mimma, niûbasa fe ra emtang hong, fe
nabán ra, beri ō beri wo è tāmī domma, nung
è linga di mimma, wo Mungē *ba* tū fe ma-
femma mîne a fa.”

95 Q. Allah mabā fe dokha mung fe ra?

A. A a dokha è fe mafeng fe ra, mukuba
feè niābe mabābende muku ma, muku fa
mafinde mubeë nènè ra, nung mubeë ra Ma-
fēha nabán tingkama.

96 Q. Allah *ba* ketāba mung fe falama
èk bè fe ra?

A. A falama, “E *ba* kīli eba feë niābe
māab fe ra. A feë fadēba mā ra, muku na-
bán ra bā, kono a to muku ra kīfi, a nū
aba rahmata ra, a nūk a bèri fe sóno *ba* ma-
bā fe nū na a ra, a nūk a ra fala nènè fe nū
na a ra, bèri badūfak bè nabán na. Wo bi-
ring nabán nū mabābende Masēhak bè fe ra,
wo Masēha ti wo húma.”

97 Q. Muku *ba* fa mabāde Fafe *ba* bīli
ma mung fe ra?

A. Fe nabán ra, Allah mukuba Mungē
Ifua Masēha *ba* Fafe è ra kīfi fe samba, a
nūk a mukuba Fafe na a ra, *ba* muku Ma-
fēha mubeë fange na e ra.

the New Testament of my blood, which was shed for many ; this do as often as ye drink it, in remembrance of me : for as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death until he come."

95 Q. Why did God appoint baptism ?

A. He appointed it to signify the washing away of our sins, that we are become new creatures, and people whom Christ teaches.

96 Q. What does the book of God say concerning this?

A. It says, " Arise, and wash away thy sins. Not by works of righteousness which we have done, but according to his mercy he saved us, and the washing of regeneration, and the renewing of the Holy Ghost. As many of you as have been baptized into Christ, have put Christ over you ;" (that is, as their Ruler.)*

97 Q. Why must we be baptized in the name of the Father ?

A. Because God, the Father of our Lord Jesus Christ, sent this salvation, and he is our father, if we be true Christians.

* This question ought to be carefully explained to the children. The ideas are new to the Sufoo people, and the language must be difficult, till they be well explained.

98 Q. Allah *ba* ketāba mung fe falama
ëk bè fe ra?

A. A falama, “Em emba *himbeë* semma
mukuba Mungē Isua Masēha bè. Būnia *ba*
lū wo bè, nung Allah mukuba Fafe *ba* falā-
ma, nung mukuba Mungē Isua Masēha. Em
figāma emba Fafe hong nung wo *ba* Fafe,
emba Allah hong nung woba Allah. Atang
nabān lūma Masēha *ba* fe shukude, Fafe
nung di na a bè.”

99 Q. Muku *ba* fa muku mahāde Allah
ba di *ba* bīli ma mung fe ra?

A. Fe nabān ra, Allah *ba* di mukuba Na-
bē kabēra nū na a ra, ra kīfi fe mafeng fe
ra muku bè, a nūk a nū mukuba fèrēba ti
mube ra, ra kīfi fe fa fe ra muku hong, a nūk
a mukuba Malika na a ra a fē fe ra muku
ma.

100 Q. Allah *ba* ketāba mung fe falama
ëk bè fe ra?

A. Masēha to mū fa, a fala, “Jehovah
woba Allah Nabē ra kīlima wo bè ēme ēm-
tang, (a nū Mofes ra.) Jehovah túri shā
emba hung ma bishra fala fe ra mubeë nē-
nēbe bè. (A túri shā Isua *ba* hung ma.)
E fèrēba ti mube na a ra beri ō beri. A nū
fanghe a ma a to nū mafindebende ēme aba

98 Q. What does the book of God say concerning this?

A. It says, "I bow my knee unto our Lord Jesus Christ. Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ. I go to my Father and your Father, to my God and your God. He that abideth in the doctrine of Christ, hath both the Father and the Son."

99 Q. Why must we be baptised in the name of the Son?

A. Because the Son of God is our great Prophet, to teach us the way of salvation, he was our Priest to procure this salvation for us, and he is our King to bestow it upon us.

100 Q. What does the book of God say concerning this?

A. Before Christ came, it said, "The Lord your God shall raise up a Prophet unto you, like unto me, (that was Moses.) The Lord hath anointed me to preach the gospel to the poor. (He anointed Jesus.) Thou art a Priest for ever. It behoved him to be made like unto his brethren, that he might be a

hungjaë lū fe ra fèrèba ti mube kabëra ra nung rahëma, nung mube, iamfa mū na nabán bè fèrèba ti fe ra aba mubeë ba feë niābek bè fe ra. Allah a ra te lū fe ra Malika di ra nung ra kífi mube ra, bonië mafëra fe fë fe ra Israel ma nung eba feë niābe ra lū fe ra e bè.”

101 Q. Muku ba fa mabāde Bèri badūsa ba bīli ma mung fe ra?

A. Bèri badūsa fa muku ra ë ra kífi fe shukude, fe nabán ra, a to ti e hong nabán bishra fala finge ra, e nū fāta feë kabëra ra bā, mubeë mū fāta nabán ra bā to. Bèri badūsa nûk a fama muku ra tuli tide bishra ma, nung lūde ra kífi fe fë fe ra, nung a ma tōde.

102 Q. Allah ba ketāba mung fe falama ëk bè fe ra?

A. A falama, “Allah nûk a ti e hong mafeng fe ra nung mawhórowhóro fe ra, nung būniaë ra Bèri badūsak bè nabán na. Wo woba nafsäë ra fala fibe, fe nabán ra, wo nondi fe ra mē Bèri ra. Ha wo dimēdië na e ra, Allah banta aba Di ba Bèri samba woba boniëë ma, nabán falama, Abba, Fafe. E mū lūma kuongji ra fóno ëk bè fe ra, kono di ra, awa, ba e lū di ra, e Allah ba wārasa na a ra Mafëhak bè fe ra.”

merciful and faithful High Priest, to make reconciliation for the sins of his people. God hath exalted him to be a Prince and a Saviour, to give repentance to Israel, and remission of sins."

101 Q. Why must we be baptised in the name of the Holy Ghost?

A. The Holy Spirit enables us to trust to this salvation, he bore witness to those who first preached the gospel, who were enabled to do great things, which none can do at this day. The Holy Spirit enables us to obey the gospel, and to wait and hope for salvation.

102 Q. What does the book of God say concerning this?

A. It says, "God also bore them witness with signs and wonders, and gifts of the Holy Ghost. Ye have purified your souls in obeying the truth through the Spirit. Because ye are sons, God hath sent the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ."

103 Q. E *ba* mung ra *bā ba* e fa mabāde Fafe *ba bīli* ma, nung Di, nung Bèri badū-fa ?

A. *Ha* em mabābe na *kē* em *fhābe* Fafe ingniē ra, nung Di nung Bèri badūfa em *lū* fe ra mube *nènè* ra nung Masēha mube ra. *Ha* em mabābe em na *mā* fa fe nohabe ra em húma fóno fe niābe ra.

104 Q. Allah *ba* ketāba mung fe falama ēk bè fe ra ?

A. A falama, “ Muku, *nahān* tūbe fe niābe ma, *lūma* a *kuē* fóno mung *kē* ? Muku *nū* mabābe Ifua Masēha bè. *Ha* mube *ō* mube na Masēha ma, a mube *nènè* na a ra. Muku *ba* niēri gningniē fe *nènè* ra.”

105 Q. Mungē *ba* *afhā* mung na a ra ?

A. A *tāmi* dong fe na a ra nung *bēri* ak-bēli nung fe *niûbafa* fe ra mukuba Mungē Ifua Masēha *ba* *tū* fe hong.

106 Q. Allah *ba* ketāba mung fe falama ēk bè fe ra ?

A. A falama, “ *Wo* *ba* *ē* ra *bā* *niûbafa* fe ra emtang hong. *Beri* *ō* *beri* *wo* *ē* *tāmi* domma nung *ē* *linga* di *mimma*, *wo* Mungē *ba* *tū* fe *masemma* *mîne* a fa.”

107 Q. *Tāmi* mung *masemma* ?

103 Q. What must you do should you be baptised in the name of the Father, and of the Son, and of the Holy Ghost?

A. Should I be baptised in this way, I shall be given up to the Father, the Son, and the Holy Ghost, that I may live as a new man (person), and a Christian. And should I be washed, I must not again defile myself with sin.

104 Q. What does the book of God say concerning this?

A. It says, "How shall we that are dead to sin, live any longer therein. We were baptised into Jesus Christ. If any man be in Christ, he is a new man (or person.) We should walk in newness of life."

105 Q. What is the Lord's supper?

A. It is the eating of bread, and the drinking of wine, in remembrance of the death of our Lord Jesus Christ.

106 Q. What does the book of God say concerning this?

A. It says, "Do ye this in remembrance of me. As often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death until he come."

107 Q. What does the bread signify?

A. Tāmi to bōbe, a Mafēha *ba* bimbi mafemma, nabán fa kanade nung bōde uri kóno muku bè.

108 Q. Allah *ba* ketāba mung fe falama ěk bè fe ra?

A. A falama, “ A tāmī tonga, a nûk a to whongjiēmama shā a, a bo, a nûk a fala, wo *ba* a tonga, wo *ba* a dong, ě emba bimbi na a ra, nabán nū bōbe wo bè.”

109 Q. Bēri akbēli mung mafemma?

A. Bēri akbēli to banta shā linga di kuë, a Mafēha *ba* uli mafemma, naban fili a to tū mukuba fe niābe tonga fe ra.

110 Q. Allah *ba* ketāba mung fe falama ěk bè fe ra?

A. A falama, “ A nûk a linga di tonga, a nûk a to whongjiēmama shā, a a fē e ma, a nûk a fala, wo biring *ba* a ming, fe nabán ra, ě emba fe nènè uli na a ra, nabán nū filibe akbegbe bè, fe niābe lū fe ra e bè.”

111 Q. Tāmi *ba* fa dongde nung bēri akbēli mingde mung fe ra?

A. ě fe mafeng fe ra, muku feë fange shota, Mafēha nabán féra muku bè aba tū fek bè fe ra.

A. When the bread is broken, it points out the body of Christ, which was mangled and broken upon a tree for us.

108 Q. What does the book of God say concerning this?

A. It says, "He took bread, and when he had given thanks, he brake it, and said, Take ye, eat, this is my body which was broken for you."

109 Q. What does the wine signify?

A. When the wine is poured into the cup, it signifies the blood of Christ, which was poured out in his death, to take away our sins.

110 Q. What does the book of God say concerning this?

A. It says, "He took the cup, and when he had given thanks, he gave it unto them, and said, Drink ye all of it; for this is my blood of the New Testament, which was shed for many, for the remission of sins."

111 Q. Why must the bread be eaten, and the wine drunk?

A. In order to shew that we have received of the blessings which Christ purchased for us by his death.

112 Q. Allah *ba* ketāba mung fe falama
ëk bè fe ra?

A. A falama, “Barka linga di muku na-
bán barkama, a mū Masēha uli sharkata a
ra? Tāmi muku na*bán* bōma, a mū Masēha
bimbi sharkata a ra? Muku biring na tāmi
kiring shotama.”

113 Q. Muku *ba* mung ra bā muku to
Mungē ašhā domma?

A. *Ha* muku Mungē ašhā domma, muku
ba niûbafa fe fange hong, Masēha na*bán* ra
bā muku bè a to tū, muku *ba* whongjiēmama
shā a bè, muku *ba* a ra fang, muku *ba* she
ra fala a bè mîne muku fa tū.

114 Q. Allah *ba* ketāba mung fe falama
ëk bè fe ra?

A. A falama, “Wo *ba* ë ra bā niûbafa fe
ra emtang hong. Em gningniēma Allah *ba*
Di *ba* amāna ra, na*bán* em ra fang, a nûk
a akang fë em bè. Mungē ō, e na kulong em
e ra famma. *Ha* wo emtang ra famma, wo *ba*
emba feë shuku. Eba kona feë na em ma
Allah ō, em emba bīli fange fëma e ma.”

115 Q. *Ha* e banta fe ra bā na*bán* niû-
bung Allah bè, *ba* e banta she ra fala Ma-
sēha bè mîne e fa tū, e iengi a ma e lūma
mung kē *ba* e tū?

112 Q. What does the book of God say concerning this?

A. It says, "The cup of blessing which we blefs, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? We all partake of that one bread*."

113 Q. What must we do when we eat the Lord's supper?

A. Should we eat the Lord's supper, we must remember the good that Christ did for us when he died, and thank him; we must love him, and do what he tells us, till death.

114 Q. What does the book of God say concerning this?

A. It says, "Do this in remembrance of me. I live by the faith of the Son of God, who loved me, and gave himself for me. Lord, thou knowest that I love thee. If ye love me, keep my commandments. Thy vows are upon me, O God, I will render my praise unto thee."

115 Q. When you have done the will of God, and served Christ till the end of your life, in what state do you hope to be after death?

* As 'barka' and 'sharkata' are Arabic words, and have ideas attached to them, which are not very common in the Sufoo country, this question should be well explained to the children.

A. *Ha emba bimbi tū, ba emba bèri figa bèri dunia ma, em iengi a ma emba nafsa figāma araiāni lū fe ra boniē dokhabende Allah fokhera nung Masēha.*

116 Q. *Allah ba ketāba mung fe falama ēk bè fe ra ?*

A. A falama, “ Abraham, Isaak, nung Jakob *ba* Allah, a mū mubeē tūbe *ba* Allah ra, kono mubeēk bè na a ra, nabān gningniēma, fe nabān ra, biring gningniēma a bè. Stephen korē ma tō tigitigi, a nūk a Allah *ba* naièlangbe tō, nung Isua a to ti Allah *ba* ingni fange ma. E nūk e Stephen magēne a to fala, Mungē Isua ō, e *ba* emba bèri shuku.”

117 Q. *E mū iengi a ma e boniē dokhama ba e tū, písa ē dunia bè ?*

A. Eo ; em iengi a ma em fama boniē dokhade akbegbe ra, emba bimbi to kīlī sóno, a to ra lang emba bèri ra dunia niēng lokha, nung Isua to fa sóno korē ra.

118 Q. *Allah ba ketāba mung fe falama ēk bè fe ra ?*

A. A falama, “ Muku lūma Allah *ba* dimēdiē ra kuóre, a nūk a mū masengbe muku lūma kē nabān ma, kono muku na ku-long, nia to fama bōde a ma, muku fama maningade a ra.”

A. When my body dies, and my spirit goes into the world of spirits, I hope my soul will go to heaven, and be happy along with God and Christ.

116 Q. What does the book of God say concerning this?

A. It says, "The God of Abraham, Isaac, and Jacob : he is not the God of the dead, but of the living ; for all live unto him. Stephen looked stedfastly up into heaven, and saw the glory of God, and Jesus standing at the right hand of God. And they stoned Stephen while he said, Lord Jesus, receive my spirit."

117 Q. Do you not expect to be happier after death than in this world?

A. Yes ; I expect to be exceedingly happy after my body shall have risen again, and shall have been joined to my spirit at the last day, and when Jesus shall have appeared again on high.

118 Q. What does the book of God say concerning this?

A. It says, "Now are we the sons of God, and it does not yet appear what we shall be, but we know, that when he shall appear, we shall be like him."

119 Q. E *ba* fala em bè, bèri dunia mung na a ra e iengi a ma e*ba* bèri figāma nabānde *ba* e tū?

A. A dunia *bumbe* na a ra, kono nia mūbo a ma, ireë na a kuë alēiûbuië bè nung ireë malākaë bè, ireë mubeë fange bèrië bè, nung ireë mubeë niābe bèrië bè.

120 Q. Malākaë indē e ra?

A. E bèrië fange na e ra, nabān lūma Allah niāra, e nûk e she ra falama a bè araiāni kuë, kono a e sambama lokha inda dunia ma she ra fala fe ra mubeë niāma.

121 Q. Allah *ba* ketāba mung fe falama Malākaëk bè fe ra?

A. A falama, “Malākaë karfaia ra digling, e nûk e bira e nia tègi ma, e nûk e she ra fala Allah bè. Wo *ba* Jehovah ra barka, wotang aba Malākaë nabān balānghe mawhórowhóro ra, nabān aba feë shukuma, nabān tuli tima aba fe whi ma.” Daniel fala, “Em*ba* Allah aba Malāka samba, a nûk a iārië dèe ra gèli, e nûk e mū em mawhóna.”

122 Q. Alēiûbuië indē e ra?

A. E bèrië niābe na e ra, nabān lū Allah malākaë ra finge ra, kono e to fe niābe ra bā

119 Q. Tell me, what is this world of spirits, to which you hope your soul will go after you are dead?

A. It is a very large world, although it is out of sight, in which there are places for devils, and places for angels, places for the spirits of good men, and places for the spirits of bad men.

120 Q. Who are angels?

A. They are good spirits which dwell in the presence of God, and serve him in heaven; but he sends them sometimes into the world, to minister among his people.

121 Q. What does the book of God say concerning angels?

A. It says, "The angels stood round the throne, and fell on their faces, and worshipped God. Bless the Lord, ye his angels that excel in strength, who do his commandments, and hearken to his voice." Daniel said, "My God hath sent his angel, and he hath shut the mouths of the lions, and they have not hurt me."

122 Q. Who are devils?

A. They are wicked spirits, who were angels of God at first, but when they sinned

a bè, a e ra mîne araiáni, a nûk a e kîri, e nûk e mubeë maningama kuóre beri ô beri fa fe ra e ra fe niābe ra bāde.

123 Q. Allah *ba* ketāba mung fe falama ëk bè fe ra?

A. A falama, “ Allah mû a ra lû Malākaë bè, nabán fe niābe ra bā, kono a e woli jehanama. Alēiûbui woba gèri fa bōre nièrima ra diglingbe, ēme iāri nabán hurungdumma, a nûk a a femma a fāta nabán fûka.”

124 Q. Kono Masēha mû tibe bērië fange nung bērië niābe biring húma?

A. Eo; Masēha tibe Mungē ra e biring húma. A falama aba malākaë bè e *ba* she ra fala fa fe ra fe fange ra aba mubeë bè, alēiûbuië nûk e mû fāta aba mubeë mawhóna, *ba* a mû timma.

125 Q. Allah *ba* ketāba mung fe falama ëk bè fe ra?

A. A falama, “ Ifua Masēha nabán figa araiáni, malākaë tibe a buing, nung etang hawaiaë, nung faltāna, nabán bè. E mû she ra fala bērieë biring, nabán sambabende, she ra fala fe ra e bè, nabán fama lūde wārasaë ra ra kîfi fek bè nabán na.”

126 Q. Alēiûbuië lūma mung kë, *ba* lokha dongbe fa?

against him, he drove them away, and now they are always tempting men to sin.

123 Q. What does the book of God say concerning this?

A. It says, "God spared not the angels that sinned, but cast them down to hell. Your enemy, the devil, goes about like a roaring lion, seeking whom he may devour."

124 Q. But has not Christ dominion over all spirits, good and bad?

A. Yes; Christ is Lord over them all. He employs his angels for the good of his people, and devils cannot hurt his people contrary to his pleasure.

125 Q. What does the book of God say concerning this?

A. It says, "Jesus Christ who is gone into heaven, angels, authorities, and powers, being made subject unto him. Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation."

126 Q. In what state will devils be at the last day?

A. E lūma kuóre ēme e nū shukube korantiē ra, mīne kongdiē bíra e ma, e to shōma fe niābe akbegbe ra.

127 Q. Allah *ba* ketāba mung fe falama ěk bè fe ra?

A. A falama, “Malākaē, nabán mū ti na kē e lū finge ra kē nabán ma, shukubende naifōro buing, korantiē ra, nabán mū fāta niēng, mīne kongdiē shā lokha kabēra fa.”

128 Q. Kongdiē shā lokha fama mung beri ma, mubeē tūbe to kīlima fóno?

A. *Ha* dunia fa niēng, Masēha gúrama korē ra kongdiē shā fe ra mubeē bè, a nūk a mubeē tūbe biring ra kīlima gningniēde fóno ěk bè fe ra.

129 Q. Allah *ba* ketāba mung fe falama ěk bè fe ra?

A. A falama, “Mungē gúrama korē ra akang na, whi mawhórowhóro ra, nung Malāka kabēra *ba* whi ra, nung Allah *ba* fára *ba* whi ra; mubeē tūbe nabán na Masēha ma, e nūk e kīlima finge ra; bíli te she whi ra tema, mubeē tūbe nūk e fama kīlide. Beri fama, a nūk a na kuóre, mubeē tūbe to Allah *ba* di *ba* whi ra mēma, e nūk e fama gningniēde, nabán ra mē. Atang na a ra,

A. They are now held as in chains, till they be judged, when they shall meet with a dreadful doom.

127 Q. What does the book of God say concerning this?

A. It says, " Angels, who kept not their first estate, are reserved in everlasting chains under darkness, till the judgment of the great day."

128 Q. When will the day of judgment come? when shall the dead rise again?

A. At the end of the world, Christ shall come down from heaven to judge mankind, and for this purpose, he shall raise all the dead to life again.

129 Q. What does the book of God say concerning this?

A. It says, " The Lord himself shall descend from heaven with a mighty voice, and with the voice of a great angel, and with the trump of God; and the dead in Christ shall rise first. And the trumpet shall sound, and all the dead shall be raised. The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. It is he whom God

Allah nabán famba kongdiē fhā fe ra mubeë tūbe nung gningniēbe bè.”

130 Q. Mubeë to kîli gningniēde e ra lamma mung ra?

A. Mafēha e biring bîlima aba kongdiē tingbingji niāra, e ba fala a bè nabānde, e lū kē nabán ma ë dunia ma.

131 Q. Allah ba ketāba mung fe falama ëk bè fe ra?

A. A falama, “Hame ba di (Mafēha, atang na a ra) to fama aba naièlangbe kuë, bobeë biring fama mûlangde a niāra. Muku biring tima Mafēha ba kongdiē tingbingji niāra. Kiring kiring, muku ba fe fala Allah niāra mukutang bè fe ra.”

132 Q. Mubeë fange a ma tōma mung kē na lokha?

A. Mubeë fange a ma tōma kē fange, gāhu fe mū lūma e ma, e boniē dokhama, e lūma ēme Allah ba dimēdiē, nabán fe ra bā, nabán niûbung eba araiāni Fafe bè, nabán mafindebende badūfa ra, ēme a badūfa ra kē nabán ma.

133 Q. Allah ba ketāba mung fe falama ëk bè fe ra?

A. A falama, “Allah ba dimēdiē nung

hath appointed to judge the quick and the dead."

130 Q. With what will mankind meet when they are raised to life again?

A. Christ shall call them all before his judgment-seat, where they must give him an account of the way in which they have lived in this world.

131 Q. What does the book of God say concerning this?

A. It says, "When the Son of man (that is, Christ) shall come in his glory, all nations shall be gathered before him. We shall all stand before the judgment-seat of Christ. Every one of us shall give an account of himself to God."

132 Q. How will the righteous appear in that day?

A. The righteous will appear gloriously, and without terror; they will be joyful as the children of God who have done the will of their heavenly Father, and who have been made holy as he is holy.

133 Q. What does the book of God say concerning this?

A. It says, "In this the children of God,

alēiûbui *ba* dimēdiē mafengbe na kē. Mube
ō mube mū na Allah bè, nabán mū fe fadēba
ra bāma. Mube ō mube, nabán fe fadēba ra
bāma, a bēribende a ra. Mube nènè, nabán
mafindebende ēme Allah fe fadēba ra, nung
fe badūsa ra tigitigi. Gāhu fe na mā lū mu-
ku ma kongdiē shā lokha, fe nabán ra, ēme
atang, muku na ē dunia ma.”

134 Q. Mubeē niābe a ma tōma mung kē
na lokha?

A. Mubeē niābe nûk e gāhuma, e nûk e
iagima e to tima kongdiē shā mube niāra,
ēme alēiûbui *ba* dimēdiē kē nabán ma, fe
nabán ra, e fe ra bā, nabán niûbung a bè, e
nûk e lū niābe ēme atang kē nabán ma.

135 Q. Allah *ba* ketāba mung fe falama
ēk bè fe ra?

A. A falama, “Mubeē inda kîlima iagide,
nabán mū fāta fa niēng. Wo na alēiûbui
bè woba fafe, wo shahāē ra bāma nabán na
woba fafe bè. Etang, alēiûbui *ba* di, etang
iûbui fe fadēba biring ma.”

136 Q. Kongdiē shā mube a ra bāma
mung kē mubeē bè, a to fa kongdiē shā fe
ra e bè?

A. A mubeē fadēba dokhama aba ingni
fange ma, a nûk a mubeē niābe dokhama

and the children of the devil, are manifest. Whosoever doeth not righteousness, is not of God. Every one that doeth righteousness, is born of him. The new man, which after God is created (or transformed) in righteousness and true holiness. We may not be terrified in the day of judgment, because as he is, so are we in this world."

134 Q. How will the wicked appear in that day?

A. The wicked shall be terrified and ashamed when they stand in the presence of the Judge, like children of the devil, for they have done his will, and are like him in wickedness.

135 Q. What does the book of God say concerning this?

A. It says, "Some shall awake to everlasting shame. Ye are of your father the devil, and the lusts of your father ye will do. Thou child of the devil, thou enemy of all unrighteousness."

136 Q. How will the Judge deal with men when he comes to judge them?

A. He will place the righteous at his right hand, and he will place the wicked at

aba kōla bēlahē ma, a nûk a fama kongdiē ra e húma, ēme e feē ra bā kē nabán ma.

137 Q. Allah *ba* ketāba mung fe falama ēk bè fe ra ?

A. A falama, “ A iûbēē (mubeē fange) dokhama *aba* ingni fange ma, kono, a shēē (mubeē niābe) dokhama kōla ma. Muku biring *ba* ti Masēha *ba* kongdiē tingbingji niāra kiring kiring na lē fe ra, ēme a a ra bā kē nabán ma, *ba* a fang, *ba* a mû fang.”

138 Q. *Ha* kongdiē bíra mubeē niābe húma, e lūma mung kē ?

A. Kongdiē shā mube e kírima a niāra, e shōma jehanama lū fe ra tōrahe beri ō beri, alēiûbuiē fokhera, nung bèriē niābe.

139 Q. Allah *ba* ketāba mung fe falama ēk bè fe ra ?

A. A falama, “ Na beri ma, a fama falade e bè, nabán na *aba* kōla bēlahē ma, wo *ba* kîli em niāra, wo kombi tibe, wo *ba* figa tē ra, nabán mû fāta húbangde, nabán ra falabende alēiûbui bè, nung *aba* malākaē bè. Wa fe nung nieng nābing fe lūma. E nûk e lūma tōrahe, fèriniēng, nung quiēniēng, beri ō beri, beri ō beri.”

his left hand, and he will judge them according to what they have done.

137 Q. What does the book of God say concerning this?

A. It says, "He shall set the sheep (that is the righteous) on his right hand, but the goats (that is the wicked) he shall set on the left. We must all stand before the judgment-seat of Christ, that every one may receive according to what he hath done, whether it be good or bad."

138 Q. What shall become of the wicked after they are judged?

A. The Judge shall drive them from his presence, and they shall go into hell, to dwell for ever in torment, along with devils and wicked spirits.

139 Q. What does the book of God say concerning this?

A. It says, "Then shall he say to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. There shall be wailing and gnashing of teeth. And they shall be tormented day and night, for ever and ever."

140 Q. Mubeë fadēba ra lamma mung fe ra?

A. Mungē Ifua Masēha figāma mubeë fadēba ra araiāni ma, lū fe ra Allah eba Fafe fokhera, nung malākaë badūfa, e nûk e boniē dokhama beri ō beri.

141 Q. Allah ba ketāba mung fe falama ëk bè fe ra?

A. A falama, “ Na iangji Malika (Masēha) falama e bè, nabán na aba ingni fange ma, wo ba fa, wotang, emba Fafe būnia fange fē nabán ma, wo ba sho mèlkūta, nabán dokhabende wo bè. Muku lūma na kē Mungē (Masēha) fokhera bcri ō beri. Wo fābe araiāni tai badūfa hong, nung malākaë akbegbe, nabán mū fāta fa tinkgade. Allah lūma e fokhera akang na, a nûk a lūma eba Allah ra. Allah nûk a eba nia frukuma nia iē biring tonga fe ra ; tū fe, tōra fe, wa fe, nung mawhóna fe nûk e mū fama sóno.”

A FA NIENG.

140 Q. What will the righteous meet with?

A. The Lord Jesus Christ shall carry the righteous to heaven, to dwell with God their Father, and the holy angels, and they shall be happy for ever.

141 Q. What does the book of God say concerning this?

A. It says, "Then shall the King (that is Christ) say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you. So shall we be ever with the Lord, (that is Christ.) Ye are come to the heavenly holy city, and to an innumerable company of angels. God himself shall be with them, and shall be their God. And God shall wipe away all tears from their eyes. And there shall be no more death, nor sorrow, crying nor pain."

THE END.

1852

Q. What will the ...

The ... of the ...

... of the ...

A. I ... the King ...

... to them ...

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Mawhoring fe shûkung Sufu Dimēdiēk
bè fe ra.



THIRD

C A T E C H I S M

FOR THE

SUSOO CHILDREN.

EDINBURGH:

PRINTED BY J. RITCHIE.

1802.

1 Q. *Indē* dunia ra fala?

A. Allah korē ra fala nung bohe, nung sheë biring nabán na e kuë.

2 Q. Allah lū *hië* èere dunia ra falade?

A. *Hië* shéni to dankgu, a nū a ra fala aba whi ra, *hi* shulifiring a malábu, a nûk a a ra fala lokha *badūfa* ra.

3 Q. Hame finkge nung ginè finkge indē ra, Allah nabán ra fala?

A. Adam nung Eve.

4 Q. Allah e ra fala mung kē?

A. Allah e ra fala *badūfa* ra, nung boniē dokhabe ra, ēme akang na.

5 Q. E a ra bā mung kē? E bū na kē?

A. Adē; e nûk e fe niābe ra bā Allah bè, e to uri inda boge dong, Allah nabán fala e bè e na mā dong *ba* e mū wama tū.

6 Q. E fa ë boge dong mung kē?

A. Bèri niābe, nabán lukung bobemashe kuë, fala Eve bè a *ba* a dong, Eve nûk a fala Adam bè a *ba* dong.

1 Q. Who made the world?

A. God made heaven and earth, and all things that are in them.

2 Q. How long was God in making the world?

A. He made it by his word, in the space of six days, and he rested on the seventh, and called that day holy.

3 Q. Who were the first man and first woman that God made?

A. Adam and Eve.

4 Q. In what state did God make them?

A. God made them holy and happy like himself.

5 Q. How did they behave themselves? Did they continue in this state?

A. No; they sinned against God by eating of the fruit of a certain tree, which God had forbidden them to eat, upon pain of death.

6 Q. How came they to eat of this fruit?

A. The evil spirit that lay hid in the serpent, persuaded Eve to eat of it, and Eve persuaded Adam.

7 Q. Mung fe whóna mine ë fe ?

A. Fe niābe nung tū fe fa ë dunia ma Adam bè fe ra, e nûk e figa ire ō ire aba dimēdië niāma.

8 Q. Adam *ba* dimēdië biring fe niābe ra bā ?

A. Biring fa bèride niābe ra, kono mubeë inda nū na berië ma, nabán fa Allah kulong, e nûk e fèli a bè, e nûk e fa na bíli shota, Allah *ba* dimēdië.

9 Q. E bū Allah kulong ? E nûk e bū fèli a bè ?

A. Mubeë biring mafinde niābe ra, mîne Allah dunia dúla ië *bumbe* ra.

10 Q. Indē nū ra kífi~~be~~, dunia to dúla ?

A. Noah mube fadē~~ba~~ nū ra kífi~~be~~ aba dimēdië fokhera, nung sheë dundūndi nabán mū tū, she ō she ra.

11 Q. Noah nū ra kífi~~be~~ mung kë ?

A. Kunkgi *bumbe* kuë, nabán nū ra falabe uri ra, Allah nûk a maseng a bè a ra fala fe ra kë nabán ma.

12 Q. Noah *ba* dië bame bili mung kë ?

A. Shem, Ham, nung Japhet, mubeë nuk e mine e kuë, ië *bumbe hambe* ra.

13 Q. Ham mung fe niābe ra bā ?

7 Q. What mischief proceeded from hence?

A. Sin and death came into this world by Adam, and spread among all his children.

8 Q. Were Adam's children all finners?

A. All of them were born in sin, but there were some in those times, who learnt to know and worship God, and were called the sons of God.

9 Q. Did they continue to know and worship God?

A. All mankind grew so bad, that God drowned the world by a flood of water.

10 Q. Who was saved when the world was drowned?

A. Noah, the righteous man, was saved with all his family, and a few living creatures of every kind.

11 Q. How was Noah saved?

A. In a great vessel of wood, which God taught him to build.

12 Q. Who were the sons of Noah?

A. Shem, Ham, and Japheth, and from them the people proceeded after the flood.

13 Q. What crime was Ham guilty of?

A. A *aba* fafe fokha maninga, kombi nuk a bíra a ma.

14 Q. Shem nung Japhet a ra bā mung kē?

A. E *eba* fafe *ba* iagi fe lukung, fe fange nûk a nû na e bè.

15 Q. Indē nû Allah *ba* funga ra Shem *ba* dimēdiē niāma?

A. Abraham, *nabán* bíli amāna mubeē *ba* fafe, nung Allah *ba* funga.

16 Q. A bíli amāna mubeē *ba* fafe mung fe ra?

A. Fe *nabán* ra, a feē inda fhuku Allah to fala a bè, e nû fama dankgude, *nabán* mû nû na ēme feē *nabán* nû na na beri ma.

17 Q. Ē feē mung nû na e ra *nabán* nû dankguma?

A. (1.) A di *bame* nû fhotama niēmeē kēmè to dankgu. (2.) *Aba* dimēdiē nû ka-naan bohe tonkgama ekang bè, bohe kiring bîta mû nû na e bè *nabánde*. (3.) *Aba* di nû fe fange ra minema boheē biring bè, *nahán* Masēha na a ra.

18 Q. Abraham bíli Allah *ba* funga mung fe ra?

A. Fe *nabán*, Allah fa a hong beriē ak-begbe ma, a nûk a fe ra bā tigitigi, Allah *nabán* fala a bè.

A. He made sport with his father, and he was cursed.

14 Q. What did Shem and Japheth do?

A. They concealed their father's shame, and they were blessed.

15 Q. Who was God's special favourite in the family of Shem?

A. Abraham, who was called the father of believers, and the friend of God.

16 Q. Why was he called the father of believers?

A. Because he believed some promises of God, contrary to the present appearances of things.

17 Q. What were those promises?

A. (1.) That he should have a son when he was an hundred years old. (2.) That his children should possess the land of Canaan, wherein he had not a foot of ground. And, (3.) That all nations should be blessed by his offspring, that is, Christ.

18 Q. Why was Abraham called the friend of God?

A. Because God made many visits to him, and he was very obedient to God.

19 Q. Mung nū fe sinkge ra, a nabán ra bā aba boniē ra, na kē?

A. A aba kongji lū, fe nabán ra, Allah fala a bè a ba a ra bā, a to mū ire kulong a nū figāma nabānde.

20 Q. Mung nū fe dangting ra, Abraham nabán ra bā, na kē?

A. A mū bū aba di Isaak tide fèrèba ra, Allah to fala a bè, mīne Allah fala a bè a na mā a ra bā.

21 Q. Isaak nū mube fange ra?

A. Eo; a gāhu aba fafe Abraham ba Allah hong, a nūk a figa burūngji fèli fe ra, nung niūbafa fe ra fe hong.

22 Q. Indē nū Isaak ba diē hame firing?

A. Esau, nabán nū bèribe sinkge ra, nung Jakob aba hungjia.

23 Q. Mung fe nū na Esau bè fala fe ra?

A. She nabán nū na di bè, nabán nū bèribe sinkge ra, a mū niūbung a bè, a nūk a a fèra bangde dundūndi di ra.

24 Q. Mung fe nū na Jakob bè fe fala fe ra?

A. A aba fafe fe fange shota iamfa ra, nung she nabán nū na aba tāra bè, na kē, nabán mū fang.

19 Q. What was the first great instance of Abraham's obedience?

A. He left his own country at God's command, not knowing whither he was to go.

20 Q. What was another great instance of Abraham's obedience?

A. He was ready to offer up in sacrifice his beloved Son Isaac, at the command of God.

21 Q. Was Isaac a good man?

A. Yes; he feared the God of his father Abraham, and he went out to pray or meditate in the fields.

22 Q. Who were Isaac's two sons?

A. Esau the eldest, and Jacob the youngest.

23 Q. What is remarkable concerning Esau?

A. He despised the privilege of being the first-born, and sold it to Jacob for a mess of pottage, (boiled rice).

24 Q. What is written concerning Jacob?

A. He obtained his father's blessing by deceit, as well as his brother's birthright by craft.

25 Q. A *bíli* Israel mung fe ra ?

A. Fe *nabán* ra, a *mafinde mube fange* ra, a *núk* a Allah *mabande* fe fange *shota* fe ra, a *núk* a a *shota*.

26 Q. Dië *hame* *ëere nū* na Israel *bè* ?

A. Fū nung *firing*, e *bíli rusaābaë* fū nung *firing*, e *núk* e *nū* Israel *habëlaë*, *ba fa-feë* ra.

27 Q. *Híli* *nū* na *indē* *bè* *pífa bōreë* *bè* Israel *ba dië hame niāma* ?

A. Joseph *bè*, *aba tāraë nahán fèra*, e *núk* e a *samba Egypt*, *kono* a *fa lū ienkgísa mube Pharaoh* *ba bohe kong*.

28 Q. A *mū* fe *whóna* ra *míne* na *iangji* *aba tāraë* ma ?

A. Adē ; a *bēra samba* e *bè*, nung *eba barūngjië* *bè* e *fa fe ra* a *hong*, *aba fafe fok-hera*, *kāme to lū na*, a *núk* a *dong she fē* e *biring* ma *Egypt bohe* ma.

29 Q. Israel *ba dië bū* *Egypt bohe* ma ?

A. Eo ; *míne Pharaoh dangting Egypt Munkgē* e *biring mafinde kuongjië* ra, a *núk* a *eba dië iore dúla*, *kono Allah* e *whōra* na *beri* ma *Moses* *ba bèlabē* ra.

30 Q. *Indē* *nū* *Moses* ra ?

25 Q. Why was his name called Israel?

A. Because he afterwards became a very good man, and prayed and prevailed for a blessing from God.

26 Q. How many sons had Jacob or Israel?

A. Twelve, who were called the twelve patriarchs, or fathers of the twelve tribes of Israel.

27 Q. Who was the most famous of Israel's sons?

A. Joseph, whom his brethren sold into Egypt, and he afterwards became the ruler of the land unto Pharaoh the king.

28 Q. Did not he then revenge himself upon his brethren?

A. No: he sent for them and their relations, together with his father, in the time of famine, and fed them all in the land of Egypt.

29 Q. Did the families of Israel continue to dwell in Egypt?

A. Yes, till another Pharaoh, king of Egypt, made slaves of them, and drowned their children, and then God delivered them by the hand of Moses.

30 Q. Who was this Moses?

A. A nū Israel *ba* di kiring ra, Pharaoh *ba* tēmadi nabán ra kífí iē ma, a to nū di iore ra.

31 Q. Allah a famba Israel whōra fe ra mung kē?

A. Allah fa a niāra fortûngji kuë, nabán gang, a to ienkgisa iûbēë hong, a nûk a a famba Pharaoh hong, fala fe ra a bè, a *ba* Israel ra bèngni.

32 Q. Moses mung ra bā mafeng fe ra, Allah a famba?

A. A hawaiaë inda nung feë mawhōro-whórobe mafeng Pharaoh niāra.

33 Q. Moses fa kuongji fe tonkga mubeë ma mung kē?

A. Pharaoh to fala a mû mubeë ra bèngnima, Allah Moses ra fala balángbe ra tōra feë akbegbe ra mine fe ra Egypt ma.

34 Q. Ë tōra fe dongbe mung nū na a ra, nabán fa Israel ra whōrade?

A. Malāka Egypt dimēdië biring fûka, nabán nū bèribe finkge ra, quē kiring ma, kono a dankgu Israel ra, a mû bankbi kiring mawhóna ek bè nabán nū na.

35 Q. Ë whōra fe mû nēmû Israel ma, berië nabán fa a bambe ra, mung kē?

A. He was one of the children of Israel, who was saved from drowning by Pharaoh's own daughter, when he was a child.

31 Q. How did God appoint him to deliver Israel?

A. God appeared to him in a burning bush, as he was keeping sheep, and sent him to Pharaoh, to bid him let Israel go.

32 Q. What did Moses do to prove that God had sent him?

A. He wrought several miracles and wonders in the sight of Pharaoh.

33 Q. How did Moses at last deliver the people from their slavery?

A. When Pharaoh refused to let the people go, God gave him power to smite Egypt with many plagues.

34 Q. What was the last of those plagues, which procured the release of Israel?

A. An angel destroyed all the first-born of the Egyptians in one night, but he passed over and did not hurt any of the families of Israel.

35 Q. How was this deliverance of Israel kept in remembrance to following ages?

A. Allah iûbē di kiring dokha fèrèba ra bankbi kiring kiring bè nième ò nième, e nabán bíli Dankgu Fe.

36 Q. Pharaoh to Israel ra bèngni Egypt ma, e gíri bā akbēli ma mung-kē?

A. Moses iē tègi bā, aba hulē ra, mubeē nûk e gíri bare ma.

37 Q. Egypt mubeē fa mung hong, nabán figa e bambe ra?

A. Moses to aba bèlabē ra tála bā húma, iē buleng fóno Egypt mubeē ma, biring nûk e búla.

38 Q. Israel ba diē figa minding na iangji ma?

A. E figa ire ò ire ula ma Allah kirā mafeng e bè nabánde, korefōro ra fhugemē ra, nung tē ra quē ra.

39 Q. Nièmeē èere nū na e ra e fēfē Kanaan bohe lē, Allah nabán fala a fēma e ma?

A. E nièri ula ma, mîne nièmeē tonkganāni dankgu eba feē niābek bè fe ra.

40 Q. E mung she dong na iangji biring ma?

A. Allah mána fē e ma, a nū tāmī ra, nabán kīli korē ra quē ò quē ma.

A. God appointed the yearly sacrifice of a lamb in every family, which was called The Passover.

36 Q. When Pharaoh let Israel go out of Egypt, how did they get over the Red Sea?

A. Moses, with his rod, divided the waters of the sea asunder, and the people went through upon dry ground.

37 Q. What became of the Egyptians that followed them?

A. When Moses stretched his hand over the sea, the waters returned upon the Egyptians, and they were all drowned.

38 Q. Whither did the children of Israel go then?

A. They went through the wilderness wheresoever God guided them, by a cloud in the day-time, and a fire in the night.

39 Q. How long was it before they came to the land of Canaan, which God promised?

A. They wandered forty years in the wilderness for their sins.

40 Q. What did they eat all that time?

A. God fed them with manna, or bread that came down every night from heaven.

41 Q. E mung she ming ula ma?

A. Mofes gè mè humbe ding aba hulë ra, ië nûk a mine dabungji kuë nabán bíra e hambe ra.

42 Q. E mung ra bā sho sheë shota fe ra ë niëmeë tonkganāni ma?

A. Eba sho sheë mū fa kóbide, eba shang kíríë nûk e mū fa kanade.

43 Q. Allah mung namūsaë fë Israel ba dië ma, a to e tonkga aba mubeë ra?

A. Namūsaë inda, nabán nū na e bè, ēme e nū mubeë ra, nung inda ēme e nū na kanëfata ra, nung inda dangting ienkgifa fe ra e hong ēme e nū bohe ra.

44 Q. Namūsaë nabán nū na e bè ēme e nū na mubeë ra mung nū na e ra?

A. Namūsaë nabán na mubeë biring bè. Feë fū nung firing mārīma e biring shuku.

45 Q. Feë fū nung firing fa e hong mung kē?

A. Allah e fala e bè a to nū na Sinai geā ma, galûngji to búla, tuli nûk a nēmakong, a nûk a e fība gè mè mēsaë firing húma e bè.

41 Q. What did they drink in the wilderness?

A. Moses smote the rock with his rod, and water gushed out in a river that followed them.

42 Q. What did they do for clothes during these forty years?

A. Their garments waxed not old, nor did their shoes wear out.

43 Q. What were the laws which God gave the Israelites, when he chose them for his own people?

A. Some laws that related to them as men, some relating to them as a church, and others about their government as a nation.

44 Q. What are the laws which related to them as men?

A. The laws which belong to all mankind. These are chiefly contained in the ten commandments.

45 Q. In what manner were the ten commandments given them?

A. God told them to them on mount Sinai, with thunder and lightning, and then wrote them for them on two tables of stone.

46 Q. Allah mung namūsaë fë e ma, nabán nū na e bè ēme e nū kanēsata ra?

A. Namūsaë akbegbe Allah ba fèli fek bè fe ra, nung fèrèba ti mubeë nung fèrèbaë, nung uli fili fe, nung mabā fe iē ra, nung lokhaë badūsa, nung ireë badūsa.

47 Q. Ē dābeë lū mung fe ra?

A. E ra gāta fe ra quēēē niāma, nung mubeë dangting ba dābeë niāma, nabán mū nū fang, nung Masēha ba fe fange mafeng fe ra, nung bishra.

48 Q. Eba namūsaë mung nū na e ra, ēme e nū bohe ra?

A. Nabán nū na eba falāma bè nung gèri fe, eba bankhië bè nung burūngjië, eba ginèë bè nung she ra fala mubeë, eba gningnië fe bè nung sheë eba bimbiëk bè nū nabán na.

49 Q. Allah namūsaë fë e ma na kē ē sheëk bè fe ra mung fe ra?

A. Na mafeng fe ra, e nū Allah ba mubeë ra mubeë biring niāma, na mafeng fe ra, a nū eba Malika ra nung eba Allah.

50 Q. Israel mubeë biring tuli ti Allah ma, e to nièri ula ma?

46 Q. What were the laws which God gave them, relating to them as a church?

A. Many rules about the worship of God, their priests and sacrifices, about sprinkling of blood, and washing with water, about holy times and holy places.

47 Q. What was the design of these ceremonies?

A. To keep them from the idolatry and evil customs of other nations, and to figure out the blessings of Christ and the gospel.

48 Q. What were their peculiar laws, considered as a nation?

A. Such as related to their peace and wars, to their houses and lands, to their wives and servants, to their lives and limbs.

49 Q. Why did God himself give them such particular rules about these things?

A. To distinguish them from all other nations, as God's own people, and to shew that he was their King, as well as their God.

50 Q. Were the people of Israel obedient to God in their travels through the wilderness?

A. Adē ; e fe niābe ra bā a ra akbegbe ra, Allah *ba* bèlabē tōra fe ra mine e ma beriē inda ma, kono a mū fangbe a ma biring fūka fe ra.

51 Q. Indē figa e ra Kanaan bohe nièmeē tonkganāni to nū dankgu?

A. Mofes to nū tūbe, Joshua fa e ra bohe ma Allah nabán fala e bè a fēma e ma.

52 Q. Israel *ba* diē a ra bā kē fang, e to nū banta fa Kanaan ma?

A. Adē ; e figa quēe fe hong beriē inda ma, e nūk e fēli iamfa Allahē bè, mubeē dangting bè nū nabán na, nabán lū e fēma.

53 Q. Allah *aba* whóna fe mafeng mung kē, eba fe niābek bè fe ra?

A. A e shā eba iūbuiē *ba* ingniē ra, nabán e kana, e nūk e e mafinde kuongjiē ra.

54 Q. Allah e tonkga sóno eba iūbuiē *ba* ingniē ra?

A. E to Allah mabande, a kongdiē shā mubeē famba, nabán eba iūbuiē tonkga, e nūk e mubeē whōra.

A. No; they sinned grievously against him, and they were often punished by the hand of God, but he would not utterly destroy them.

51 Q. Who brought them into the land of Canaan, after forty years were past?

A. Moses being dead, Joshua brought them into the promised land.

52 Q. Did the Israelites behave themselves well, when they were come to Canaan?

A. No; they frequently fell into idolatry, and worshipped the false gods of the nations round about them.

53 Q. In what manner did God shew his displeasure on account of their sin?

A. He gave them up into the hands of their enemies, who plundered them, and made slaves of them.

54 Q. How did God deliver them from the hands of their enemies?

A. When they cried to the Lord, he raised up judges, who subdued their enemies, and delivered the people.

55 Q. Ė kongdiē shā mubeē inda *bíli* mung kē?

A. Gideon, Jephtha, Samson, Eli, nung Samuel.

56 Q. Indē ienkgifa Israel mubeē hong, kongdiē shā mubeē *bambe* ra?

A. E nū wama malika hong ēme mubeē dangting, Allah nûk a fala Samuel bè *aba* malika turi shā Saul húma, nabán nū *eba* malika sinkge ra.

57 Q. Saul a ra bā mung kē?

A. A ienkgifa mubeē hong kē fange, mîne beri dundūndi dankgu, kono a fa kîli Allah ra, Allah nûk a a ra kîli fóno malika ire ma.

58 Q. Saul fa mung hong beri dongbe ma?

A. Allah to a lū, Palistia mubeē to a *bá-ba*, a bíra *aba* dègama ma, a nûk a tū.

59 Q. Indē nū Israel *ba* malika firing ra?

A. David, Allah nabán ra te, a to ienkgifa iûbēē hong.

60 Q. Mung *bíli* nū na David bè?

A. A nū Nabē ra, nung bame nabán nū fangbe Allah *ba* boniē ma, a nûk a Israel tonkga *eba* iûbuiē *ba* ingniē ra, a nûk a ienkgifa e hong kē fang.

55 Q. What were the names of some of these judges?

A. Gideon, and Jephthah, Samson, Eli, and Samuel.

56 Q. Who governed the people of Israel after the judges?

A. They desired a king like other nations, and God bid Samuel anoint Saul to be the first of their kings.

57 Q. How did Saul behave himself?

A. He governed well for a little time, but afterwards he rebelled against God, and God removed him.

58 Q. What became of Saul at last?

A. Being forsaken of God, and being wounded in battle by the Philistines, he fell on his own sword and died.

59 Q. Who was the second king of Israel?

A. David, who was raised to the kingdom from keeping of sheep.

60 Q. What was David's character?

A. He was a prophet, and a man after God's own heart, who delivered Israel from their enemies, and ruled them well.

61 Q. Kono David mū feë inda ra bā, nabán nū niābe akbegbe ra?

A. A nondi; Allah nûk a kongdiē ra bí-ra a húma, tōra feë to nū na a bè aba dimē-diē niāma.

62 Q. Indē nū Israel ba malika shûkung ra?

A. Solomon David ba di, nabán fe kulong pífa biring bè.

63 Q. Solomon mung she ra fala Allah bè, nung aba mubeë bè?

A. A fèli bankbi ti Allah bè, Jerusalema fēma, nabán tō fang akbegbe ra, a nûk a fa bíli fange ra Israel mubeë bè, pífa na bè, nabán fa e bè, beri ō beri ma a hambe ra.

64 Q. Israel mubeë fa mung hong, beri ma, nabán dankgu a hambe ra?

A. E fa tègi bāde mèlkūtaë firing ra, kiring bíli Judah mèlkūta, bōre Israel mèlkūta.

65 Q. E a ra bā Allah bè mung kē, e to tègi bā na kē?

A. Eba malikaë akbegbe, nung mubeë fa Allah ra whónade eba quëëk bè fe ra, eba fe niābe nū akbegbe ra.

66 Q. Allah fe whóna ra mine eba fe niābek bè fe ra mung kē?

61 Q. But was not David guilty of some great sins?

A. Yes; and God punished him for them in the great troubles he met with in his family.

62 Q. Who was the third king of Israel?

A. Solomon, the son of David, who was the wisest of men.

63 Q. What did Solomon do for God and for the people?

A. He built a very glorious temple for the worship of God at Jerusalem, and he raised the nation of Israel to their highest glory.

64 Q. What became of the people of Israel in following ages?

A. They were divided into two kingdoms, which were called the kingdom of Judah, and the kingdom of Israel.

65 Q. How did they behave themselves toward God, after this division?

A. Most of their kings, as well as the people, provoked God by their idols, and their great wickedness.

66 Q. How did God punish them for their crimes?

A. E to mū nabeë *ba* whi ra mē, Allah nabán famba e hong, eha iūbuië figa e ra Affyria bohe.

67 Q. E mū buleng eha kongji beri inda ma?

A. E to nū lū kuongjië ra, nièmeë tonk-gashulifiring, Judah habëla buleng, akbegbe fokhera Benjamin nung Levik bè nū nabán na, e nūk e biring b́lí Jēhūdië.

68 Q. E mung fe ra bā e to nū banta buleng?

A. E Jerufalem Tai ti fóno, nung fèli bankbi, e nūk e fèli fe dokha Allah bè.

69 Q. E bū na beri hambe ra Allah *ba* whi ra mēde, e nūk e bū e konjgi?

A. E feë niābe akbegbe ra bā, kono e mū Allah *ba* fèli fe lū quëëëk bè fe ra, biring nūk e mū mine eha kongji mīne Masēha mukuba ra ḱfi mube to nū banta fa.

Jēkra ketāba nènèk bè nabán na.

1 Q. Indē nū Masēha, ra ḱfi mube, mubeë bè?

A. When they would not hearken to the prophets which God sent among them, they were carried away captive by their enemies, into the land of Affyria.

67 Q. Did they never return again to their own land?

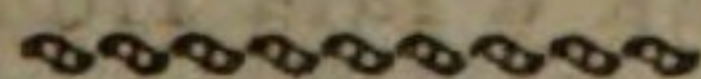
A. Yes, after seventy years captivity, the tribe of Judah returned, with many of Benjamin and Levi, and they were all called Jews.

68 Q. What did they do at their return?

A. They built the city of Jerufalem and the temple again, and they fet up the worship of the true God.

69 Q. Did they continue afterwards to obey God, and dwell in their own land?

A. Though they were guilty of many fins, yet they never fell to the worship of idols again : nor were they ever wholly driven again out of their own land, till after the coming of the Messiah, the Saviour.



The History of the New Testament.

1 Q. Who is the Messiah, the Saviour of mankind?

A. Ifua Masēha, Allah ba di, naban kīli araiāni, a nūk a fa mubeē ra kīfi fe ra, naban nū fe niābe ra bā.

2 Q. A fa ē dunia mung ke?

A. Allah bimbi ra fala a bè, a nūk a shube nung uli tonkga a hong, ginè nūk a a bèri.

3 Q. A nū falabe mung kē a maseng fe ra Masēha ra kīfi mube nū fama?

A. Nabeē fala na kē, beriē akbegbe ma, kuóre a mā ra, Malāka nūk a ē fe fala na beri bambe ra.

4 Q. Nabēē mung fe fala kuóre a mā ra Masēhak bè fe ra?

A. Feē dangting akbegbe niāma, e fala, Bethlehem Tai kuē, ra kīfi mube fama bèride, a nūk a nū minema Abraham ba di-mēdiē nung David ba bankhi.

5 Q. Malāka fala mung kē a nū fama?

A. Malāka Gabrēla fala, John, Mabā Mube, nū fama bèride, kirā ra fala fe ra Masēha bè, a nūk a fala Ifua ba ingā bè, a nū Allah ba di bèrima.

6 Q. Indē nū Masēha ba ingā ra?

A. Mary, funkgutung, David ba bank-bik bè nū naban na.

A. Jesus Christ the Son of God, who was sent down from heaven to save sinners.

2 Q. How did he come into the world?

A. God prepared a body for him, and he took flesh and blood, and was born of a woman.

3 Q. What notices were given of the coming of Christ the Saviour?

A. Many promises had been given of him in former ages by the prophets, and more lately by an angel.

4 Q. What did the prophets foretel concerning the coming of Christ?

A. Among many other things, they declared that a Saviour should be born of the stock of Abraham, of the house of David, and in the town of Bethlehem.

5 Q. How did an angel give notice of his coming?

A. The angel Gabriel foretold the birth of John the Baptist, to prepare the way for Christ, and he told the mother of Jesus, that she should bring forth the Son of God.

6 Q. Who was the mother of Christ?

A. Mary, a virgin of the house of David.

7 Q. E indē shuku Masēha *ba* fafe ra?

A. E ienkgi a ma nū Joseph, uri she ra
fala mube, nū *aba* fafe ra, fe nabán ra, a
Mary *aba* ingā tonkga *aba* ginè ra.

8 Q. Indē mafeng sóno, a nū Masēha ra,
a to bèri?

A. Malākaē nabán kīli araiani, mubeē
nabán fe kulong, nabán kīli shuge tēde,
nung Simeon a to nū na fèli bankbi kuē.

9 Q. Malākaē mafeng a fa mung kē?

A. E shigeē fange shā korē ra, a to bèri,
e nūk e fala mubeē bè, nabán ienkgi
iūbeē hong, e nū ra lamma Isua Masēha ra
Bethlehem kuē.

10 Q. Mubeē nabán fe kulong, nabán
kīli shuge tēde, e mung fe mafeng Isua bè?

A. E tumbui tō shuge tēde, nabán figa
e niāra e fētē fa bankbi, di iore nū shabe
nabānde, e nūk e fa, e nūk e fèli a bè.

11 Q. Simeon mung bīli funge fe ra bā
a bè fèli bankbi kuē?

A. A nū bame fóri ra, kono Allah fa a ra
a kulong kē fang, a nū ra kīfi mube ma tō-

7 Q. Who was the supposed father of Christ?

A. Joseph the carpenter was supposed to be his father, because he married his mother Mary.

8 Q. What further witness was given to Christ in his infancy?

A. By angels from heaven, by wise men from the east, and by Simeon in the temple.

9 Q. How did the angels bear witness to him?

A. They sang praises to God in the air at his birth, and told the shepherds that they should find Jesus Christ at Bethlehem.

10 Q. What witness did the wise men of the east bear to Jesus?

A. They saw a star in the east, which led them to the house where the infant lay, and they came and worshipped him.

11 Q. What honour did Simeon do him in the temple?

A. He was an old man, yet God assured him that he should see the Saviour before

ma a to mū tū, a nūk a a tonkga aba ingniē
ra, a nūk a fala a nū ra kifi mube ra.

12 Q. Mung fe fībabende Masēhak bè fe
ra, a to nū di iore ra?

A. Niēmeē fū nung firing to nū dankgu,
a fe fala fēli bankhi kuē mubeē fokhera na-
bán fe kulong, kono aba ingā to a bīli, a
figa a kongji, a nūk a aba fafe nung ingā ba
whi ra mē.

13 Q. Masēha samba fe fala mubeē niāma
mung beri ma?

A. A to nū banta lū niēmeē tonkgashū-
kung, a fa John hong, John a mabā fe ra,
Allah nabán samba fe fala fe ra, nung mubeē
mabā fe ra iē ra.

14 Q. John mung fe fala?

A. A fe whóna fala mubeē niābe bè, a bo-
niē maséra fe fala, nung feē niābe ra lū fe,
a nūk a aba talamēdaē samba Ifua hong eha
ra kifi mube.

15 Q. John fa mung hong aba dongbe
ra?

A. Herod aba hung tonkga, fe nabán ra,
aba tāra ba tēmadi na mawhoring a ma, a to
fare bórang kē fange a bè.

16 Q. Mung bīli fange fe fa Masēha hong,
a to fa mabāde?

he died, and he took him in his arms, and acknowledged him to be the Saviour.

12 Q. What is written concerning the childhood of Christ?

A. At twelve years old he talked with the doctors in the temple, but he went home at his mother's call, and was subject to his parents.

13 Q. When did Christ begin his public ministry?

A. At thirty years of age he came forth and was baptised by John, who was sent from God to preach and to baptise with water.

14 Q. What doctrine did John preach?

A. He reprov'd sinners, he preached repentance and the forgiveness of sins, and he directed his disciples to Jesus the Saviour.

15 Q. What became of John at last?

A. He was beheaded by Herod, at the request of his niece, when she had pleased him with her fine dancing.

16 Q. What honour was done to Christ at his baptism?

A. Allah *ba* bèri gúra a ma ēme gábe, whi nûk a mine araiáni kuë, nabán na fala, ē emba niûbung di na a ra, nabán ra fangbe a ma.

17 Q. Mafēha fa mung hong, a to nū banta mabā lokha nabán ma?

A. A lū ula mīne biē tonkganāni to dank-gu, a alēiûhui *ba* iamfa feē lē, a nûk a nū mawhórowhóro ra alēiûhui ra.

18 Q. Mung nū feē inda ra, Mafēha nabán ra bā, a to nū na dunia ma?

A. È feē fhūli: 1. A feē biring ra bā namūsak bè nabán na, a fe fange mafeng muku bè muku *ba* nabán ra bā Allah bè, nung fe fange mubeē bè. 2. A fe fala mubeē bè, a nabán ra mine araiáni kuë. 3. A bawaiāē mafeng na mafeng fe ra a kili Allah kongji. 4. A aba talamēdaē tonkga a hong, a nûk a fe mafeng e bè e she ra fala fe ra mubeē niāma. 5. A dābeē firing dokha bū fe ra aba kanēfata kuë.

19 Q. A fe fange mafeng Allah bè fe ra mung kē?

A. A to feē biring ra bā, Allah aba Fafe nabán fala a bè, a to nū wama fa bíli fange ra Allah bè mubeē niāma, a to fe fala Allah fokhera fēli ra beri akbegbe ma.

A. The Spirit of God, like a dove, descended upon him, and a voice came from heaven, saying, This is my beloved Son, in whom I am well pleased.

17 Q. What became of Christ immediately after his baptism?

A. He was forty days in the wilderness, where he endured the temptations of the devil, and overcame him.

18 Q. What were some of the parts of the ministry of Christ in this world?

A. These five things : 1. He fulfilled the whole law, and gave us a perfect example of piety towards God, and goodness to men. 2. He preached to the people his divine doctrine which he brought from heaven. 3. He wrought miracles to prove that he came from God. 4. He chose out his apostles, and trained them for their public service. 5. He appointed two lasting ordinances in his church.

19 Q. Wherein did he give an example of piety towards God?

A. In his constant obedience to God his Father, in all things, in his zeal for God's honour among men, and in his frequent converse with God in prayer.

20 Q. A fe fange mafeng mubeëk bè fe ra mung kè?

A. A nièri ire ò ire fe fange ra bā fe ra mubeë ha bimbië bè, nung eba nafsae bè, aba bonië a whóna mubeëk bè fe ra nabán nū tōrahe, a dië tonkga aba ingnië ra, a nûk a e ra barka.

21 Q. Mung feë sinkge na e ra, Masëha nabán fala mubeëk bè?

A. Ë feë shéni : 1. A fa mubeë ra Allah ha namūsa kulong, a nûk a na mafeng e bè, namūsa nū wama fe badūsa hong bonië ra, whi ra, nung fe ra e nabán ra bā. 2. A fe whóna fala mubeë akbegbe bè, a nûk a kongdië ra bíra e ma eba dābeëk bè fe ra nabán nū niābe nung bonië tèri, a nûk a na mafeng e bè, Allah mū nū wama dābeë hong éme Allah ra fang fe nung mubeë ra fang fe. 3. A fe niābe ra lū bishra fala, nung gningnië, nabán mū fāta fa niëng, araiáni kuë, e bè, nabán mafinde, nabán aba fe shuku. 4. A fala mubeë niābe bè, bonië bálang nū na nabán bè, a nū jeha-náma kongdië ra bírama e ma, dèë firing mubeë ma, nung mubeë ma, nabán mū nū wama aba fe shuku. 5. Lokha inda a na fala, a nûk a a mafeng, Allah a samba lū fe

20 Q. Wherein did he shew a pattern of goodness towards men?

A. He went about doing good to the bodies and souls of men, he was full of compassion to the miserable, he took children in his arms, and blessed them.

21 Q. What were the chief subjects of Christ's preaching to the people?

A. These six things: 1. He explained the law of God to the people, and shewed them, that it required holiness in their thoughts, as well as in their words and actions. 2. He reprov'd and condemn'd many for their sinful and foolish ceremonies, and taught them, that God did not regard ceremonies, so much as the duties of love to God and love to men. 3. He preached the gospel of pardon of sin, and eternal life in heaven, to them that repent and believe in him. 4. He threatened the punishment of hell to all obstinate sinners, and to hypocrites and unbelievers. 5. He sometimes declared and maintained, that he was sent from God to be the Saviour of men. 6. He foretold the destruction of the Jews, and his own se-

ra mubeë ra kîfi mube ra. 6. A nûk a mafeng jêhūdië kana fe nū fama, a nûk a nū bulemma fóno naièlangbe ra, mubeë tūbe ra kîli fe ra, nung kongdië shā fe ra dunia bè.

22 Q. A mung hawaiaë mafeng, mafeng fe ra a nū Allah ha bēra ra?

A. Etang na e ra: 1. A dongshe fē mubē kēmèë akbegbe ma tāmīë dundūndi ra, nung iūbeë dundūndi ra. 2. A fa nia tēri mubeë ra naitōde, nung tuli tēri mubeë ra fe ra mēde, a nûk a fa whi tēri mubeë ra fe falade, nung fangji tēri mubeë ra nièride, a nûk a whondi feë biring kîri aba whi ra. 3. A fala bèrië niābe bè eha mine mubeë akbegbe kuë, e nū na nabán kuë. 4. A mubeë inda ra kîli e to nū tū, a nûk a Lafarus ra kîli magèli ili kuë.

23 Q. A aba talamēdaë tingka mung kē she ra fala fe ra mubeë niāma?

A. Na kēë nāni ra: 1. A na fala e bè atang kiring fokhera, a nabán mafeng mubeë niāma aba dābe ra. 2. A fala e bè kē fang, a Masēha nū na a ra, dunia ra kîfi mube, a nûk a fala e bè a nū tūma mubeë ha hung fēra fe ra, nabán nū fe niābe ra bā, a nûk a nū kîlima fóno ba bië shûkung dankgu.

cond coming in glory, to raise the dead and to judge the world.

22 Q. What were the miracles that he wrought to prove he was sent from God?

A. Such as these : 1. He fed many thousands of persons with a very few loaves and fishes. 2. He gave sight to the blind, and hearing to the deaf; he made the dumb to speak, the lame to walk, and healed all manner of diseases by a word. 3. He commanded evil spirits to depart out of many whom they had possessed. 4. He raised several persons from the dead, and he raised Lazarus out of the grave.

23 Q. How did he train up his apostles for their public service?

A. These four ways : 1. He explained to them in private what he taught the people according to his own way in public. 2. He told them plainly that he was the Messiah, the Saviour of the world, and that he should die as a ransom for sinners, and rise again the third day. 3. He prayed with them of-

3. A fèli e fokhera berie akbegbe ma, a nùk a fala e bè e *ba* fèli kè nabán ma, *aba* bíli mū nū na sinkge ra, kono a fa e ra fèlide *aba* bíli ma. 4. A fala a Allah *ba* bèri sambama *ba* a figa, e ra fala fe ra kè fang she ra fala fe ra mubeë niāma.

24 Q. Mung nū dābeë firing ra Masēha nabán dokha *aba* kanēfata kuë?

A. A mabā fe dokha nung Munkgē ašhā, lū fe ra mīne dunia fa niēng.

25 Q. Muku a ra mē Ifua lū kè nabán ma, muku *ba* a ra mē kuóre a tū kè nabán ma?

A. A to tōra, a nùk a to tū, a nū madundubende, a mū fe fala, a nùk a nū wama fe hong nabán niūbung Allah bè.

26 Q. Mung tōra fe a whóna pífa biring bè?

A. Tōra fe a ti nabán buing, a to lū bandè kuë, a to nū mārīma tū, a nùk a ilengfúri ra mīne *aba* nia ire ma, a nùk a maninga uli ra a to shúlima.

27 Q. A tū mung kè?

A. E *aba* bèlabēë nung *aba* fangjiē bangbang uriē mā, e nabán ti kiring bōre bankgalang, a nùk a sinkgang a mā na kè mīne a tū, a nùk a tōra akbegbe ra.

ten, and taught them to pray, first without his name, and then in his name. 4. He promised to them to send the Spirit of God after his departure, to fit them for their public service.

24 Q. What were the two ordinances which Christ appointed in his church?

A. He appointed Baptism and the Lord's Supper, to continue to the end of the world.

25 Q. Thus we have heard how Jesus lived, let us hear now in what manner did he die?

A. He was meek and patient, and resigned to the will of God in suffering and dying.

26 Q. What was his sharpest suffering?

A. The anguish which he endured in his soul in the garden, just before his death, which made him sweat drops of blood.

27 Q. What kind of death did he die?

A. His hands and feet were nailed to a cross, and there he hung till he died in extreme pain.

28 Q. *Ha Ifua niûbafa Allah hong akbegbe ra a to mû tû, a fa iagede nung tōrade a to tû mung fe ra?*

A. Allah a famba lû fe ra fèsèba ra, mu beë ha feë niābe tonkga fe ra, tû fe nû na nabán bè.

29 Q. *Kono mubeë a fûka mung fe ra?*

A. Fe fange kiring mû nû na e bè, kono aba fe nû ra niābube Jēhûdi bárang mubeë ma, nung munkgēë ma, e nûk e fa whónade akbegbe ra, mubeë to figa a fokhera.

30 Q. *E Masēha shuku mung kē?*

A. E nāfuli inda fē Judas ma aba talamēda kiring a a shā fe ra eba ingniē ra iamfa ra, a nûk a kirā mafeng e bè quē ra, figa fe ra Ifua kong.

31 Q. *Talamēda kiring mû ti Ifua kong?*

A. Peter ti a hong dēgama ra sinkge ra, kono a aba boniē loe, a nûk a fala a mû nû a kulong.

32 Q. *Peter bû aba fe niābe shuku, aba boniē mû masēra?*

A. Ifua aba nia ra mine a ma, a nûk a aba boniē masēra, a nûk a wa akbegbe ra.

33 Q. *Indē kongdiē ra bíra Masēha ma a fûka fe ra?*

28 Q. When Jesus Christ had honoured God so much in his life, how came he to die so shameful and painful a death?

A. He was appointed of God to be a sacrifice to take away the sins of men, who had deserved to die.

29 Q. But what reason had men to kill him?

A. No just reason at all; but the teachers and rulers of the Jews hated his doctrine, and were much enraged when the people followed him.

30 Q. How did they lay hold of Jesus?

A. They bribed Judas, one of his apostles, to betray him into their hands; and he led them to Jesus by night, and shewed which was he, by kissing him.

31 Q. Did none of the disciples defend Jesus?

A. Peter at first defended him with the sword; but afterwards his courage failed, and he denied that he knew him.

32 Q. Did Peter continue in his sin, or did he repent?

A. Jesus cast his eye upon him, and he repented and wept bitterly.

33 Q. Who condemned Christ to die?

A. Kaiaphas, fêrèba mubeë munkgē fala fûka fe nū na a bè, Pontius Pilate alēmáme, a fē Jēhūdië ma, a bangbang fe ra uri ma, e to nū wama a hong.

34 Q. Awa, e a bangbang uri ma māfuri, feë niābe dangting mū fa a hong?

A. E a fokha maninga, e nûk e daie bohung a ma, e nûk e tumbeë dokha a hung ma, e nûk e a futung, e nûk e a ma tōra niābe ra.

35 Q. E a bangbang uri ma indē fokhera?

A. E a bangbang uri ma, iage dābe ra, gnuma ti mubeë firing tēgi, ēme a nū lū mube niābe ra akbegbe ra.

36 Q. Mung hawaiaë fa a to fûka?

A. Naifōra fa fhuge ma fhugemē ra; bohe fēring, mīne ireë ra bē mubeë tūbe nū magēlibe nabānde, lukung duge nū bōbende firing, nabān nū na fēli bankhi kuë.

37 Q. Indē niūbasa aba magēli fe hong bohe ma?

A. Joseph, a nûk a lū Arimathea, a nûk a nū bánā mube ra, a nûk a nū aba tala-mēda ra, a nûk a a magēli aba ili nènè kuë, Jēhūdië nung Pilate gēli mubeë samba ienk-gifa fe ra a hong.

A. Caiaphas, the high priest, condemned him as worthy of death, and Pontius Pilate, the governor, at the desire of the Jews, gave him up to be nailed to the cross.

34 Q. Did they nail him to a tree immediately, or did he suffer other injuries before his death?

A. They mocked him, they spit upon him, they crowned him with thorns, they scourged him, and wickedly abused him.

35 Q. In what company was he nailed to a tree?

A. They nailed him to a tree, in a most shameful manner, between two thieves, as if he had been the chief of sinners.

36 Q. What miracles attended his death?

A. The sun was darkened at noon; there was an earthquake which opened many graves; and the vail of the temple was rent in two pieces.

37 Q. Who took care of his burial?

A. Joseph of Arimathea, a rich man, and one of his disciples, buried him in his own new tomb, and Pilate and the Jews set a guard of soldiers about it.

38 Q. A kîli mubeë tûbe niāma mung beri ma?

A. Hāti, a to nū banta shā magèli ili kuë, mîne bië shûkung to nū mārīma dankgu.

39 Q. A indē lē a to nū kîli sóno?

A. Berië akbegbe ma, a aba talamēdaë lē, a nûk a she dong, a nûk a fe fala e fokhera, a nûk a a mafeng e bè kē fang, a kîli sóno.

40 Q. A lū bohe ma bië èere ma, a to nū banta kîli mubeë tûbe niāma?

A. A lū mîne bië tonkganāni to dankgu, a nûk a fe fala aba talamēdaë fokhera, a nûk a bishra, aba mèlkûta feë, nung dāheë, mafeng e bè sóno.

41 Q. A te araiāni mung kē?

A. A to nū banta na fe fala aba talamēdaë bè, wo ba bishra fala boheë biring bè, a to nū banta e ra barka, e nûk e a tō, a to te araiāni korē fibe kuë.

42 Q. Aba talamēdaë mung fe ra bā, Ifua to nū e lū?

A. E buleng Jerusalem sóno, e nûk e Allah ba bèri mamē, mîne a to fa e ma ēme Mafēha nū fala.

38 Q. When did he rise from the dead?

A. On the first day of the week, after he had lain near three days in the grave.

39 Q. To whom did he appear after his rising again?

A. He appeared many times to his disciples, he ate, and drank, and talked with them, and gave them most certain proofs of his resurrection.

40 Q. How long did he tarry on earth after rising from the dead?

A. He tarried forty days conversing with his apostles, and instructing them further in the gospel, and the doctrines and rules of his kingdom.

41 Q. How did he go up to heaven?

A. When he had given his apostles their commission to preach the gospel to all nations, and blessed them, they saw him go up to heaven in a bright cloud.

42 Q. What did the disciples do when Jesus had left them?

A. They returned to Jerufalem, and waited for the Spirit of God to come upon them, according to the promise of Christ.

43 Q. E mung fe ra bā sinkge ra, she ra fala fe ra mubeë niāma?

A. E Matthias mashuku fèli ra a lū fe ra talamēda ra na kē, Judas iamfa mube, nabán lū.

44 Q. Judas fa mung hong?

A. A a tō, kongdiē nū bíra Masēha ma, a nûk a akang sinkgang, a nûk a bíra, she nûk mine nabán nū na a kuë.

45 Q. Allah ba bèri fa talamēdaë hong mung beri ma?

A. Masēha to te araiāni, bië fū to dank-gu.

46 Q. Allah ba bèri fa e hong mung kē?

A. Whi ēme foie a to fema mawhóro-whóro ra, bankhi ra fe e nū mûlangbe nahánde, nèngjië nûk e dokha e ma, nabán nū bábababe firing ra, e nûk e maninga tē ra.

47 Q. Allah ba bèri mung fe ra bā e bè?

A. A nûk a fa e ra bishra falade whië dangting ra.

48 Q. E mung fe fala?

A. Ifua, nabán fa fuka uri ma, nū Masēha ra, a nū Allah ba di ra, a nū mubeë ra kifi mube ra, ba mubeë mafinde nabán fe

43 Q. What was the first thing they did towards their public work?

A. They chose Matthias by prayer to be an apostle in the room of Judas the traitor.

44 Q. What became of Judas?

A. When he saw that Christ was condemned, he went and hanged himself, and falling down, his bowels gushed out.

45 Q. When did the Spirit of God come upon the apostles?

A. About ten days after Christ went to heaven.

46 Q. In what manner did the Spirit of God come upon them?

A. A noise like a rushing wind filled the house where they were met, and cloven tongues of fire sat upon them.

47 Q. What did the Spirit of God do for them?

A. He enabled them to preach the gospel in strange languages.

48 Q. What was the doctrine they preached?

A. That Jesus who was crucified was the Christ, the Son of God, and the Saviour of

niābe ra bā, ba e aba bīli shuku, e nūk e fama ra kífide.

49 Q. Fe mung ra bā e nabán fala?

A. Wolikèmèè shûkung nū mafindebe lokha kiring ma, e nūk e nū mabābe, nung wolikèmèè shûli lokha dangting ma.

50 Q. E mung bawaiāë mafeng eba fe ti fe ra?

A. E fa sangji tèri mubeë inda ra nièride, e mubeë akbegbe ra ièlang nabán nū whondi, mubeë inda fa fûkade māfuri, mubeë tûbe inda kīli gningniède.

51 Q. Mubeë dangting mū nū fāta bawaiāë mafeng, nabán Masēha ba fe shuku?

A. Eo; Masēha būniaë nung feë mawhórowhórobe akbegbe fē e ma, talamēdaë to eba bèlahēë shā e ma.

52 Q. Talamēdaë nū ra mûkhabe akbegbe ra?

A. Eo; sèrèha ti mubeë munkgē e ra sho korangti bankhi kuë, kongdiē shā mubeë kongdiē shā e bomba fe ra, James John ba tāra nū fûkabende dègama ra, e nūk e Peter ra sho korangti bankhi kuë a fûka fe ra.

53 Q. Allah bawaiāë inda mafeng e tonkga fe ra eba iûbuiē ingniē ra?

men ; and that sinners who repent and believe in his name should be saved.

49 Q. What success had their preaching ?

A. Three thousand were converted and baptised in one day, and five thousand in another day.

50 Q. What miracles did they work to confirm their doctrine ?

A. They made some that were cripple to walk, they healed multitudes of sick persons, some persons were instantly killed, and others raised to life.

51 Q. Had not other believers in Christ power of working miracles also ?

A. Yes ; Jesus Christ communicated very great gifts and powers to them, by the laying on of the hands of the apostles.

52 Q. Were not the apostles greatly persecuted ?

A. Yes ; they were put in prison by the high-priest ; they were beaten by order of the council ; James, the brother of John, was slain with the sword, and Peter was put in prison again, in order to be put to death.

53 Q. Did God give them any miraculous deliverances out of the hands of their enemies ?

A. Lokhaë inda ma, e to nū magèlibe korangti bankbi kuë, malākaë e ra mine.

54 Q. Indē Masēha mubeë ra mukha písa mubeë akbegbe bè na iangji ma?

A. Saul shûkatalā nabán Jēhūdiē ba fèli fe shuku whórowhóro ra, nabán fa Paul shota aba bíli ra.

55 Q. A bū e ra mûkhade?

A. Adē; naièlangbe whórowhórobe a ding, bohe ma, a to nū figāma Damaskus Masēha mubeë sho fe ra korangtiē ra; Masēha nûk a bíli whi ra nabán mine araiáni.

56 Q. Mung fe na fîbabe atang bè fe ra fôno?

A. A nûk a mafinde bishra fala mube whórowhórobe ra, a nûk a mafinde rasûla ra mubeë bè, nabán mû Allah kulong kē fang, a nûk a she ra fala whórowhóro ra eba boniëë masèra fe ra.

57 Q. Awa, Paul fa mung hong lokha dongbe ma?

A. A to nū banta she ra fala, a to nū banta bishra fala, a to nū kaire fîba písa rasûlaë dangting biring bè, a to nū banta tōra a, to mû tū, písa e bè, aba iûbuiē a fûka, a to fe mafeng Masēhak bè fe ra.

A. Several times when the apostles were imprisoned, they were released by angels.

54 Q. Who was one of the chief persecutors of the Christians at this time?

A. Saul, a young man, who was zealously attached to the religion of the Jews, and who was afterwards called Paul.

55 Q. Did he continue to persecute them?

A. No; a blaze of light struck him to the ground, when he was going to Damascus to imprison the Christians, and Christ called him by a voice from heaven.

56 Q. What more is related concerning him?

A. That he became a zealous preacher of the gospel, he was made an apostle to those who were ignorant of the true God, and he laboured to convert them.

57 Q. What became of Paul at last?

A. After he had done more service for Christ, by preaching and writing, than all the other apostles, and endured more sufferings in life, he was put to death by his enemies, while he bore a testimony for Christ.

58 Q. Fe dangting na fóno Peter bè fe ra ?

A. A to nū banta bishra fala whórowhó-ro ra, a to nū banta kaireë inda siba Masēha mubeë bè, a nūk a fa fūkade, a to nū mube fóri ra, ēme Masēha nū fala a bè a to mū tū.

59 Q. Mung fe na sībabe Rafūlak bè fe ra e nabán bīli John ?

A. A to nū banta the ra fala Masēhak bè fe ra akbegbe ra, aba iūbuiē a samba shūri e nabán bīli Patmos, Isua aba Malāka samba a hong fe maseṅg fe ra a bè ketāba siba kē nabán ma, a nabán siba nabānde.

60 Q. Rafūlaē dangting fa mung hong ?

A. Ketābaē fóri eba niēri fe nung tōrase inda falama muku bè, kono fe akbegbe mū na sībabe ek bè fe ra.

Jēkra mawhoring fe fa niēng.

58 Q. Is there any further account given of Peter?

A. When he had preached the gospel diligently, and had written letters to the Christians, he was put to death in his old age, as Christ had foretold before his death.

59 Q. What is recorded concerning John the apostle?

A. After he had laboured much for Christ, his enemies banished him to the isle of Patmos, where Jesus sent his angel to him to instruct him to write the book which he wrote in that place.

60 Q. What became of the other apostles?

A. Ancient histories give us some account of their travels and sufferings, but there is little written in the book of God concerning them.

THE END OF THE HISTORICAL CATECHISM.

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THE END OF THE HISTORY OF THE APOSTLES

Mawhoring fe nāni, fe fange mafeng fe ra,
nahán fama Sufuë bè, ha eha whi bá-
rang fe tingka nung sîba fe.

FOURTH
CATECHISM,

Intended to point out the

ADVANTAGES

THAT WOULD ARISE TO

THE SUSOO PEOPLE,

FROM THEIR LEARNING TO

READ AND WRITE

THEIR OWN

LANGUAGE.

EDINBURGH:

PRINTED BY J. RITCHIE.

1802.

1 Q. *Ha Sufuë hárang fe tingka, nung sîba fe, mung fe fange fama e bè?*

A. E fama Allah *ba* ketāba hárangde, nung Allah *ba* fe e *ba* nabán shuku, nung fe, Allah wama e *ba* nabán ra bā.

2 Q. Allah wama e *ba* hárang fe tingka nung sîba fe?

A. Eo; a falama a *aba* namūsa feë kabëra sîba mubeë bè, awa, a wama e *ba* e tingka, a nondi, a nabán banta sîba.

3 Q. *Ha Sufuë hárang fe nung sîba fe tingka, e fe kulong písa kuóre bè?*

A. Eo; e na madankguma Sufu whi ra, nahán nū na sîbabe whië dangting ra, e nūk e feë sîbama kaire ma, nabán fa e kongji.

4 Q. *Ha e fe sîbama kaire ma, nabán fama e kongji, mung fe fange fama e bè?*

I Q. **O**F what advantage would it be to the Sufoo people, to learn to read and write?

A. 'They would be able to read the Bible, and to know what they ought to believe concerning God, and what God requires them to do.

2 Q. Does God require them to learn to read the Bible?

A. Yes; he says he has written unto men the great things of his law, and surely he wishes them to learn to read what he has written.

3 Q. Would the Sufoos not be a great deal wiser than they are, were they to learn to read and write?

A. Yes; they would be able to translate into the Sufoo language, what has been written in other languages, and they might write down what happens in their own country.

4 Q. What advantages would arise to them, from writing down what happens in their country?

A. Dimēdiē fama fe kulong, eba fafeē nabán ra bā; ba eba fafeē fe fange ra bā, e fāta fe ra bā ēme etang kē nabán ma, ba e fe niābe inda ra bā, e fāta a lū.

5 Q. Kono mubeē fóri mū fe falama mubeē iore bè, nabán fa, e to mū nū fa dunia?

A. Eo; kono mubeē inda falama ē kē, mubeē inda falama na kē, mubeē iore mū fāta fe kulong e ba nabán fhuku; kono ba a nū sībabe, e fāta a fhuku kē fang.

6 Q. E kulong mungkē, mubeē nabán bárang fe, nung kaire sība fe tingka, e fe kulong písa e bè, nabán mū bárang fe tingka nung kaire sība fe?

A. Fe nabán ra, nāfuli biring, kunkgiē fama nabán ra be, nabán fama fèrade ē bohe fèrak bè fe ra, a nūk a kīlima ireē, mubeē fāta bárang nung sība nabānde.

7 Q. Na mafemma mung kē bárang fe nung sība fe fange na e ra?

A. Fe nabán ra, nāfuli inda, nabán kīli boheē dāngting, nung fa bè, a nūk a ra fātabe ure ra, inda ra falabe uri ra, mukutang mū fāta a ra fala kē nabán ma, Ure nung

A. The children would know what had been done by their fathers. Should their fathers have done well, they might do as they had done; and should they have done any thing bad, they might avoid it.

5 Q. But do the old people not tell to the young people, what was done before they came into the world?

A. Yes; but some tell one way, and some another, and the young people do not know what to believe; but were what happened, to be written, they would receive it with more certainty.

6 Q. How do you know that those who learn to read and write, are wiser than those who do not learn?

A. Because all the goods which are brought here in vessels, and sold for the produce of this country, are brought from countries in which the people learn to read and write.

7 Q. How does that point out the advantage of learning to read and write?

A. Because some of the goods which come here from foreign countries are made of iron, and some of them are made of wood, in a way in which we cannot make them. We

uri na muku bè muku kongji, kono muku mū fāta she ra fala e ra ēme mubeë dangting, nabán fèra fhōma muku fokhera.

8 Q. Kono, *ba* e fama nāfuli ra wo bè, wo mū nāfuli fèrama e ma?

A. Eo; kono muku sheë fèrama mubeë dangting ma, fe nabán ra, muku mā kulong muku *ba* nahán ra bā e ra. Muku geshe fèrama e ma, kono e duge fèrama muku ma, nabán na ra falabe geshe ra. *Ha* muku fāta sheë ra falama geshe ra, ēme etang kē nabán ma, muku mū a fèrama e ma. Muku shubeniengji fèrama e ma, kono muku mū fāta kulong e nabán ra falama shubeniengji ra. *Ha* muku fāta she ra fala a ra mukukang na, muku mū a fèrama e ma.

9 Q. Kono, *ba* mubeë mū *bárang* fe nung kaire sība fe kulong, e mū fāta sheë biring ra fala, nabán kílíma boheë dangting?

A. Mube fāta sheë akbegbe ra fala, a to mū *bárang* fe nung kaire sība fe kulong; kono, a mū fāta she ra fala kē fang, *ba* mubeë mū na a maseng fe ra a bè, nabán fāta *bárang* nung sība.

10 Q. E ienkgí a ma na kē mung fe ra?

A. Fe nabán ra, boheë biring, mubeë

have iron and wood in our country, but we cannot manufacture them like the people of other countries who trade with us.

8 Q. But if they bring goods to you, do you not likewise sell goods to them?

A. Yes ; but we sell them to foreigners, because we do not know what to do with them. We sell cotton to them, yet they sell cotton-cloth to us. If we could manufacture cotton as well as they can do, we would not sell it to them. We sell ivory to them, but we cannot find out what they do with ivory. If we could make use of it ourselves, we would not sell it to them.

9 Q. But may people not learn to manufacture all the articles which come from foreign countries, without learning to read and write?

A. A man may be able to do many kinds of work, without being able to read and write, but he will scarcely be able to work well, except he have some who can read and write to teach him.

10 Q. What makes you think so?

A. Because, in all countries, in which the

fāta sheë akbegbe ra fala nabānde, mubeë akbegbe bárang fe nung siba fe kulong.

11 Q. Kono, *ba* Sufuë bárang fe nung siba fe tinkama, e mū fama húmade, e mū fama kóbide?

A. A mū fama e ra húmade, a mū fama e ra kóbide *ba* e bárang fe tinkama nung kaire siba fe. *Ha* tingka fe fama mubeë ra kóbide, mubeë, nabán tinkama, mū sheë ra falama na kē, muku mū nabán tō, muku mū nabán kulong, mīne e to fa e ra muku hong. Mubeë kóbi mū duge biring ra falama, nabán kīlima boheë dangting, nung fama be.

12 Q. Sufuë fāta mung fe tingka, boheë dangting bè nabán na?

A. E fāta mubeë kulong, nabán na e ma. E fāta a kulong, *ba* e fāta eba fe shuku, *ba* a mū fangbe e ma *ba* e eba fe shukuma.

13 Q. Mung fe fange fama e bè *ba* e ē feë biring kulong?

A. A fangbe e ma akbegbe ra, *ba* e mubeë *ba* híli kulong, nabán fèra fhōma e fokhera. Sufuë fèra fange fhōma e fokhera

inhabitants can manufacture a great number of useful articles, the people can generally read and write.

11 Q. But were the Sufoo people to learn to read and write, would they not become too important and indolent?

A. It will not make them indolent should they learn to read and write. Were learning to make people indolent, those who do learn would not manufacture so many articles which we never saw, nor knew anything about, till they brought them to us. Indolent people do not manufacture all the cloth and other things which are brought here from other countries.

12 Q. What could the Sufoo people learn concerning other countries?

A. They could learn what kind of people live in them. They would learn to know whether they might put confidence in them, or whether they ought to be very jealous of them.

13 Q. What advantage would it be to them to know all this?

A. It would be of very great consequence that they should know the character of the people with whom they trade. The Sufoos

nabán dokha e *niāma*, e *nabán* kulong, *písa* whoniēē fèra bè, *nabán* fa e hong lokha in-
da, kono, *nabán* bulemma.

14 Q. E fèra fange *fhōma* e fokhera, dankgu whoniēē fèra ra mung kē?

A. Fe *nabán*, e *sheē* kulong e *nabán* ra gátama fèra fe ra, nung *sheē* e wama *nabán* fèra. Ha whoniē fama Sufu tai in da *she* fèra fe ra, mubeē fāta fèra sho a fokhera, *nabán* lū na tai, fe *nabán* ra, e fāta *sheē* kulong *nabán* nū na a bè fèrafe ra, nung *she* a nū wama *nabán* hong; kono mubeē *nabán* lū ire maquiē, e mū fāta fèra sho a fokhera, fe *nabán*, e mū fāta a kulong a nū fa na ire.

15 Q. Kono, *ba* wo fe *báramma* whoniēēk bè *nabán* na, a lokha mafemma wo bè e wama fa wo kongji *she* fèra fe ra *nabán* ma, mungkē?

A. Ha Sufuē mubeē dangting *ba* fe kulong kē fang, e *sheē* kulong *nabán* na e bè fèra fe ra, nung *sheē*, e nū wama *nabán* hong; *ba* e a kulong *sheē* nū na e bè *nabán* nū fangbe Sufuē ma, *ba* *sheē* nū na Sufuē bè e nū wama *nabán* hong, Sufuē nū fāta fala e bè e *ba* fa e kongji, e nūk e nū fāta fèra fe

trade to much more advantage with those who settle among them, and whom they know, than with strangers who visit them occasionally, and leave them again.

14 Q. How do they trade to more advantage with them than with strangers?

A. Because they know what kind of goods they keep for sale, and what they wish to buy. Should a stranger come to a Sufoo town to trade, the people in that town might trade with him, for they would know what he had for sale, and what he wished to purchase, but those who lived at a distance could not trade with him, for they would know nothing about his visiting that place.

15 Q. But how would reading about foreigners teach you when they intended to come to your country to trade?

A. If the Sufoos were well acquainted with foreigners, they would know what kind of articles they had to dispose of, and what articles they might wish to purchase; and should they find that they had articles to dispose of, suitable for the Sufoos, and that the Sufoos could afford them the articles they

dokha e tègi, nabán nū būma, nung nahán fangbe.

16 Q. Mung fe fange fama sóno Sufuë bè sèrak bè nabán na, *ba* e *hàrang* fe nung sîba fe tingkama?

A. E *eba* fèra ti fe sîbama kaire ma. *Ha* e she tìnggà, e a sîbama kaire ma, e nûk e a masemma e bè e fèra fhōmma nabán fokhera, e nûk e mû fāta fe whóna fala èk bè fe ra, e nûk e a kulong kē fang *ba* mube ò mube wama e hung madong.

17 Q. *Ha* Sufuë fāta *hàrang*, *ba* e fāta kaire sîba, e mû fāta sîba fe fange dokha mubeë dangting fokhera?

A. Eo; e fāta *eba* sheë *bílië* famba e kong, nabán na e bè fèra fe ra, e nûk e fāta fala e bè e *ba* sheë *bílië* famba e hong, e fāta fa nabán ra Sufu tai fèra fe ra.

18 Q. Mung fe fange fama e bè èk be fe ra? *Ha* mubeë dangting fa Sufu tai, e mû è feë biring falama e kong mubeë bè e to buleng?

might want, the Sufoos might invite them to their country, and they might establish a permanent and advantageous commerce with them.

16 Q. What other commercial advantages would arise to the Sufoo people, from their learning to read and write?

A. They would commit their commercial transactions to paper. They might shew written accounts to those with whom they dealt, which would prevent many unpleasant disputes, and they might know with certainty when any one endeavoured to cheat them.

17 Q. Were the Sufoos able to read and write, might they not open up an useful correspondence with foreigners?

A. Yes; they might send them lists of the articles which they have to dispose of, and require from them lists of the articles, which they could bring for sale to the Sufoo country.

18 Q. Of what advantage would this be to them? When foreigners come to the Sufoo country, do they not tell all these things to their countrymen when they return?

A. Adē ; *ba* e a ra *bā* ē *kē*, e kong *mubeē* fama *fèra* *sho* *fe* ra *muku* *fokhera*, *awa* e *mū* *fāta* *fèra* ti *nabán* *fangbe* e *ma*, *ēme* e *fāta* a ra *bā*, *ba* e *fèra* *biring* *shōma* *ekang* na.

19 Q. A ra fama *Susuē* *ma*, *ba* *mubeē* *dangting* *akbegbe* *sèra* *shōma* e *fokhera* *pí*-*fa* *ia* *bè* ?

A. A *nondi* ; *ba* *sèra* *sho* *mube* *kiring* na *ire* *inda* *ma*, a *fāta* *fèra* *whóna* ti *ba* a *ting* ; *kono*, *ba* *akbegbe* na, *ba* *sèra* *whóna* na *ki*-*ring* *bè*, *mubeē* *fāta* *figa* *dangting* *hong*, *sè*-*ra* *whóna* *mū* na *nabán* *bè*.

20 Q. *Fe* *fange* *mū* fama *Susuē* *bè* *mī*-*ne* *fèra* *fe* *fange*, *ba* e *bárang* *fe* *tingkama* *nung* *kaire* *síba* *fe* ?

A. *Fe* *fange* *akbegbe* fama e *bè*. E fa-*ma* *mubeē* *dangting* *ba* *sèli* *feē* *kulong*, e *nūk* e e *maningama* na *fokhera* *ek* *bè* na-*bán* na. E *fe* *fange* ra *minema* *mubeē* *dangting* *ba* *síba* *fe* *ma*, *fèli* *fe* ra, *fèra* *sho* *fe* ra, *ienkgifa* *fe* ra *mubeē* *hong*, *nung* *fheē* ra *fala* *fe* ra, e *nūk* e *ketābaē* ra *falama* ē *feē* ra, *nabán* ra fama *ekang* *ma*, *nung* *eba* *dimēdiē* *ma*.

A. No; were they to do this, their countrymen would come and trade with us likewise; wherefore, they would not be able to trade to so much advantage, as they might do if they had all the trade themselves.

19 Q. Would it be of advantage to the Susoo people, were more foreigners to trade with them?

A. Surely; when there is only one merchant in a place, he may sell his goods at what price he pleases, but when there are a number, if one sell dear, the people can go to another who will sell more reasonably.

20 Q. Would commercial advantages only, arise to the Susoo people, from their learning to read and write?

A. Many more advantages would arise to them. They would acquire a knowledge of the religions of other countries, and compare them with the religion of their own country. They would be able to gather out of the writings of foreigners what was good concerning religion, commerce, civil policy, and manufactures, and compose books on these subjects, in their own language, that would be useful to themselves and their posterity.

21 Q. Sufuë fāta kaire sība fe dokha e-
kang tègi, e to mū gāhu, *ba* e *hārang* fe
nung sība fe tingka?

A. Eo; *ba* Sufu fe sambama tai dang-
ting, a *ba* a fala *bēra* bè. *Hēra* fāta a fala
mube inda bè *ba* a ting, awa, *ba* a fe na a
ra a wama nabán lukung, fe mā ra, mubeë
biring fāta a kulong māfuri. È fāta fa tō-
ra fe ra akbegbe ra; kono, *ba* Sufuë biring
fāta *hārang*, ha e fāta kaire sība, e fāta eba feë
fhā kaire ma, e fāta bālang she fhā a ma,
e fāta a famba mube o mube fokhera, a nūk
a mū fāta a kulong nabán nū na a kuë.

22 Q. E fāta kaire sība fé ti na kē mā-
furi, mubeë fokhera, nabán na ìre maquië?

A. Eo; Sufuë fāta kaireë famba Fūta,
Bundu, Sarahuli, nung Maningka tai, fēra
fho mubeë fokhera nabán, nū fa e kongji, e
nūk e mū fāta a kulong nabán nū na e
kuë.

23 Q. Kono, Sufuë akbegbe mū fóri ka-
ire tingka fe ra?

A. Kono, mubeë iore nung dimēdië mū
fóri tingka fe ra.

21 Q. Might the Susoo people not correspond with confidence with one another, were they able to read and write?

A. Yes; when a Susoo man sends a message to another town, he is obliged to tell it all to the messenger. The messenger may tell it to whom he pleases, and although it should be something that he wished to conceal, the whole country might soon know of it. This might soon bring trouble enough; but were the Susoos able to read and write, they might commit their messages to paper, seal it up, and send it with any one, without his being able to discover the contents.

22 Q. Would not this be a very ready way of corresponding with people at a distance?

A. Yes; the Susoos could send letters to Fūta, Būdū, Sarahūli, or the Mandinga country, with any of the trading people who visit them, without their being able to discover what they contained.

23 Q. But are not many of the Susoo people too old for learning to read and write?

A. The young people and the children, however, are not too old to learn.

24 Q. Kono, e *ba* fe tingka mung whi ra ?

A. Na whi ra ekangbè *nabán* na, a nondi. Mubeë mū fama fe akbegbe kulong, *ba* e whi dangting kiring kulong. Sheë fange dundūndi kili ireë, mubeë mū fāta eba whi *bárang* nung siba ekang na *nabánde*. Mubeë dundūndi fāta fa fe kulong, *ba* e whi dangting tingka, kono mubeë akbegbe mū fe kulong ire, eba whi mū nū sibahe *nabande*.

25 Q. Kono, indē fāta Sufu whi *bárang* fe nung siba fe mafeng Sufu mubeë bè ?

A. Sufu *fhūkataläe* inda banta fe tingka Furto tai, *nabán* eba whi *bárang* fe kulong nung siba fe; e *ba* mafeng eba kong mubeë bè.

26 Q. Kono, e fāta a mafeng e bè kē fang ?

A. E fama a mafeng e bè kē fang, *ba* e lūma mubeë fange ra. Sambāde, e fe whóna inda lēma, fe *nabán* ra, mube mū na e kongji, *nabán* banta maninga eba whi siba fe ra sending; kono, *ba* e būma a siba, *ba* e mafemma, a mū lūma whóna ra.

24 Q. But what language should they learn?

A. Their own language to be sure. People become very little wiser when they know a foreign language only. Few articles of much value come from countries where the people cannot read and write their own language. A few men may become intelligent by learning foreign languages, but the great body of the people will be ignorant, where their own language is not written.

25 Q. But who can teach the Sufoo people to read and write their own language?

A. There have been some Sufoo lads educated in England, who have learned to read and write their own language; let them teach their countrymen.

26 Q. But will they be able to teach them well?

A. They will learn to teach them well, if they be good lads. They will meet with some difficulty at first, as none in their country have ever attempted to write their language before; but if they persevere in writing and teaching it, it will become easy for them.

27 Q. Kono, *ba* a fe whóna na a ra na kē indē sheribēshe fēma e ma, she ra fala fe ra?

A. Sufuē *ba* kiring dokha *bárang* mube ra ē tai, e *ba* bōre dokha *bárang* mube ra na tai. E *ba* eba dimēdiē famba e hong tingka fe ra, e *ba* sheē fēma e ma nabán fangbe e ma sheribēshe ra *bárang* fe ra. Ha e a ra bā ē kē, beri akbegbe mū dankgu, *bárang* mube to fama dokhade Sufu tai biring kuē. Mubeē fe tingkama, lokha ō lokha, nabán ra fangbe ē dunia ma, nung dunia ma nabán fama. Sufuē fama fe kulong nung sheē fange biring, pífa e biring bè, nabán na e fēma.

28 Q. Kono, ē shúkatalāē wama fe mafeng eba kong mubeē bè e to buleng?

A. E falama e a ra bāma. Ha e mū a ra bāma, e fama ekang ra iagede ē dunia ma, eba *bíli* ra niābuma mubeē ma *ba* e tū. Furtoē fange e shukuma kē fange furto tai, fe nabán ra, e wama e *ba* fe mafeng eba kong mubeē bè e to buleng.

29 Q. Kono, Furtoē niūbafa Sufuē hong mung fe ra?

27 Q. But if it be such a difficult matter, who will pay them for their trouble?

A. Let the Sufoo people settle one of them in one town, as a schoolmaster, and one of them in another. Let them send their children to them to be taught, and afford them things necessary for their support, as a reward for teaching. If they proceed in this way, in a short time there will be a schoolmaster settled in every Sufoo town. The people will daily learn knowledge, important for this world, and the world to come. The Sufoo people will soon excel all their neighbours in knowledge, and every thing that is good.

28 Q. But will these lads who are now in England, be willing to teach their countrymen when they return?

A. They say they will do it. If they do not do it, they will bring themselves to disgrace in this world, and their memories will be hated by the people after they are dead. It is in order that they may teach their countrymen after they return, that the good people in England keep them there.

29 Q. But why do the people in England pay any regard to the Sufoo people?

A. Fe nabán ra, e wama fe fange ra bā e bè. Eba sèli fe falama e bè, e ba fe fange ra bā mubeë biring bè, e nûk e mā kulong e fe fange ra bāma e bè kē nabán ma, pífa eba whi bárang fe tinka bè, nung eba whi siba bè.

30 Q. Kono, a fe whóna mā ra, ba e fama Sufuë ra na kulongde, Furtoë wama fe fange ra bā e bè?

A. Furtoë mū wama fe fange ra bā e bè mīne dundūdi. Em mā kulong ba Furtoë inda mū wama e mawhóna. Mubeë fange nung mubeë niābe na ire ō ire. Mubeë fange, nabán na Sufu tai, mū būma Furtoë ba fe shuku, e to wama fe fange ra bā e bè, kono mubeë niābe mū a shukuma mīne e a tō. Mubeë niābe mū wama mubeë dangting ba fe shuku, ba e wama fe fange ra bā e bè, kono mubeë fange a shukuma kē fang. Mubeë niābe ienkgi a ma etangkang nung mubeë dangting biring kiring na e ra, mubeë fange nûk e ienkgi a ma, etangkang nung mubeë dangting biring kiring na e ra.

31 Q. Kono, ba Sufuë eba whi bárang fe tinka, nung eba whi siba fe, Fulaë nung Maningkaë mū ielema e ma?

A. Because they wish to do them good. Their religion requires them to do good to all men, and they do not see how they can do a greater service to the Sufoo people, than to teach them to write and read their own language.

30 Q. But will it not be very difficult to persuade the Sufoo people, that the English wish to do them good?

A. A few of the English only try to do them good. I know not whether some of them may not try to injure them. In all countries there are good people and bad people. The good people in the Sufoo country, will readily believe that the English wish to do them good, and the bad people will not believe it, till they see it. Bad people are always backward to believe that others are inclined to do good; but good people readily believe it. Bad people think others like themselves, and good people think others like themselves.

31 Q. But should the Sufoo people learn to write and read their own language, will the Foulahs and Mandingas not laugh at them?

A. Eo; mubeë inda ielema e ma, a non-di, kono e ielema e ma kuóre, fe nabán ra, e mū fāta eba whi sība, e nūk e mū fāta whi dangting sība. Kono e mū ielema ba Sufuë fe kulong písa e bè akbegbe ra. Sufuë mū eba dimēdië sambama Maningka tai bárang fe ra na iangji ma, kono Maningkaë eba dimēdië sambama Sufu tai.

Mawhoring fe nāni fa niēng.

A. Yes ; some will laugh at them, no doubt, but they laugh at them now, because they can neither write their own language, nor any other. They will not laugh, however, when the Sufoos come to know much more than themselves. The Sufoos will not then send their children to the Mandinga country to learn, but the Mandingas will send their children to the Sufoo country.

THE END OF THE FOURTH CATECHISM.

... but they laugh at each other, because
they can neither write their own language,
nor read it. They will not laugh, however,
over a man who is ignorant of his own
name and language. The children will not
then lead their children to the school,
country to town, but the children will
lead their children to the school country.

WITH

CATHERINE

THE END OF THE FIRST CHAPTER

Mawhoring fe shūli, boniē tèri fe mafeng fe
ra, Sufuē nabán shukuma Allah bè.

F I F T H
C A T E C H I S M,

Intended to expose

THE ABSURD NOTIONS

That the SUSOOS entertain

CONCERNING

RELIGION.

1 Q. **I**nde sheë biring ra fala? Sufuë falama mung kë?

A. Allah.

2 Q. E falama Allah na minding?

A. Lokha inda ma e falama a lūma ire ō ire ma, lokha inda ma e falama araiáni, lokha inda ma e she bília Allah, mubeë nabán tōma korē ra.

3 Q. E ienkgi a ma, she, mubeë nabán tōma korē ra, sheë biring ra fala?

A. Mubeë inda ienkgi a ma na kë a nondi.

4 Q. Kono, a fe niābe mā ra ba e ienkgi a ma na kë?

A. A nondi, fe nabán ra, Allah she ra fala mubeë nabán tōma korē ra, nung sheë dangting biring.

5 Q. E falama indē ienkgi fāma sheë biring hong?

A. E falama Allah ienkgi fāma sheë biring hong, kono e falama eba quieë ienkgi fāma e hong, quieë nûk e sheë niābe akbegbe kírima nabán fama e hong, ba e mū quieë banema.

1 Q. Who do the Sufoo people say made all things?

A. God.

2 Q. Where do they say God dwells?

A. Sometimes they say he dwells every where, sometimes they say he dwells in heaven, and sometimes they call the visible heavens God.

3 Q. Do they think that the visible heavens made all things?

A. Some of them think so no doubt.

4 Q. But is it not wrong of them to think so?

A. Certainly it is ; for God made the visible heavens and every thing else, and no one can see him.

5 Q. Who do they say governs all things?

A. They say God governs all things ; but they say likewise that their quëes take care of them, and that they avert many evils that would befall them were they not to carry them.

6 Q. Quëe mung na a ra ?

A. Beri inda ma, a kaire inda na a ra, nabán na sîbabe Aláraba whi ra, a nûk a dègèbende ninkge kîra inda kuë, beri inda ma, a ninkge feri na a ra, nabán nû na ra fêbe uli ra nung burabeë ra.

7 Q. A fe niābe mā ra, ba e ienkgi a ma, kaire inda, ninkge ferië, uli nung burabeë fāta sheë niābe kîri e gāhuma nabán hong ?

A. Eo ; Allah mû kaire inda, ninkgeë, nung ninkge ferië, dokha, ienkgifa fe ra dunia hong. Ninkgeë sheë niābe na e ra beri akbegbe ma, e nûk e mû wama niûbafamubeë hong ; eba ferië nung eba uli, e nûk e mû fāta ienkgifa e hong pîfa ekang bè, a nondi.

8 Q. E fāta na mafeng mung kē, ë sheë mû fāta ienkgifa mubeë hong ?

A. Ha she mû nièrima mîne a to banebende, a mû fāta ienkgifa mube ô mube hong, a nondi. Mube ô mube mû fāta a mafeng, e fāta fe inda ra bā.

9 Q. A mû Sufuë ba hung kanama, ba e niûbasāma quëë hong ?

A. Eo ; a fama e ra fe ra bāde nabán

6 Q. What is a quëe?

A. Sometimes it is a piece of paper written in the Arabic language, and sewed in leather, and sometimes it is a bull's horn stuffed full of blood and leaves.

7 Q. Is it not wrong of them to think that pieces of paper, bulls horns, blood and leaves, can avert the evils of which they are afraid?

A. Yes; God certainly never appointed either pieces of paper, bulls, or bulls horns, to manage the world. Bulls are often very mischievous, and not at all inclined to take care of men, and surely their horns and their blood cannot take care of them much better than themselves.

8 Q. How can you prove that these things cannot take care of men?

A. A thing that never moves but when it is carried, surely, cannot take care of any body. No body can shew that they are of any use.

9 Q. Is it not very hurtful for the Sufoo people to pay any regard to quëes?

A. Yes; it makes them do things that

mū fangbe e ma a ra bā fe ra, e nûk e mū fāta fe ra bā nahán fangbe e ma, ha e a ra bā, ek bè fe ra.

10 Q. Kono, feri mū fe fange ra bāma mubeë bè beri akbegbe ma?

A. Eo; ha e a gerumma, a fe fange ra bāma e bè beri inda ma; mālungji nûk a fe fange ra bāma e bè; kono mube ō mube mū wama ninkge feri ra fe mālungji ra, bèrië niābe kírí fe ra.

11 Q. Sufuë gāhuma bèrië niābe hong akbegbe ra?

A. Eo; e gāhuma bèrië niābe hong akbegbe ra, e nûk e bankbië tima e bè, e nûk e fèrèbaë tima e bè.

12 Q. E a ra bāma na kë mung fe ra?

A. Fe nahán ra, e ienkgi a ma, ha e bèri niābe fhukuma kë fang, a mū wama fe niābe ra bā e bè.

13 Q. Kono, e mū bèri niābe bílíma Allah iûbui?

A. Eo.

14 Q. E mū gāhuma e fama Allah ra whónade, ha e aba iûhui fhuku kë fang na kë?

A. E ienkgi a ma, Allah fange na a ra, a nûk a mū fe niābe ra bāma e bè.

they ought not to do, and keeps them from doing things that they ought to do.

10 Q. But does not medicine often do good to people?

A. Yes; when they swallow it, it sometimes does good to them, and rice does good to them likewise; but no body ever thinks of stuffing a bull's horn with rice, in order to drive away devils.

11 Q. Are the Sufoo people sadly afraid of devils?

A. Yes; they are exceedingly afraid of devils, build houses for them, and offer sacrifices to them.

12 Q. Why do they do so?

A. They think if they be kind to the devil, he will not be inclined to hurt them.

13 Q. But do not they call the devil God's enemy?

A. Yes.

14 Q. Are they not afraid that God will be displeased when they treat his enemy thus kindly?

A. They think that God is good, and will not hurt them.

15 Q. Kono, e mū ienkgi a ma Allah bálangbe na a ra, dankgu bèri niābe ra ?

A. A nondi, *ba* Allah sheë biring ra fala, a bálangbe na a ra dankgu bèri niābe ra. Allah bèri niābe ra fala nung sheë dangting biring.

16 Q. Awa, *ba* Allah fange na a ra na kë, *ba* a mū fe fange ra bāma e bè, *ba* a bálangbe na a ra dankgu bèri niābe ra, mung fe ra a mū bèri niābe shuku mawhórowhóro ra, a to wama fe niābe ra bā e bè ?

A. Allah fāta bèri niābe shuku mawhórowhóro ra a to wama fe niābe ra bā e bè *ba* a ting ; kono *ba* Sufuë aba iûbui shuku kë fange, e aba iûbuië na e ra ekang na ; awa, Allah *ba* aba iûbui kiring shuku, mîne a mū fāta fe niābe ra bā bōre bè mung fe ra ? *Ha* Sufuë gèri shōma bèri niābe ra, Allah e malēma.

17 Q. Sufuë mū fèrè*ba* tima Allah bè beri inda ma ?

A. Eo ; *ba* e wama furto nāfuli akbegbe hong, *ba* e wama figa bohe dangting, *ba* e wama bohe fange inda feng *bē* ra fala fe ra, *ba* e wama she whóna ra fala, e nûk e ninkge fûkama, e nûk e e*ba* bèlabēë shāma a ma, mubeë nabán mū fāta a lē e*ba* bèlabēë ra,

15 Q. But do they not think that God is stronger than the devil?

A. Surely ; if God made all things, he is stronger than the devil. God made the devil, and every thing besides.

16 Q. Well, if God is so good that he will not hurt them, and if he is stronger than the devil, why does he not prevent him from hurting them?

A. God could easily prevent the devil from hurting them if he pleased ; but when the Sufoo people treat his enemy kindly, they are his enemies themselves, and why should God prevent one of his enemies from hurting another of them? Were the Sufoo people to strive against the devil, God would help them.

17 Q. Do the Sufoo people not offer sacrifices to God sometimes?

A. Yes ; when they want a large supply of European goods, when they want to travel into another country, when they want to look out for a piece of good ground for a rice plantation, or when they want to undertake any thing of importance, they kill

e nûk e a lëma urië ra, e nûk e uli fhāma quëëë ma, e nûk e fhube nimma, e nûk e inda fëma kiring kiring ma, e nûk e a domma.

18 Q. Indē ē dābe mafeng e bè?

A. Em ienkgi a ma Jēhūdië, Allah *ba* mubeë, a mafeng mubeë inda bè, nabán a mafeng e bè, fe nabán ra, Jēhūdië sèrèbaë ti Allah bè fe niābe ra lū fe ra e bè.

19 Q. Awa, a ra fangbe Sufuë ma, *ba* e sèrèbaë tima?

A. Adē; Allah fala *aba* mubeë bè e *ba* sèrèbaë ti na mafeng fe ra, a *ba* di nū fama dunia lū fe ra sèrèba ra, fe niābek bè fe ra; kono *ba* a banta fa, *ba* a banta tū mubeëk bè fe ra, nabán fe niābe ra bā, sèrèbaë mū fāta fe ō fe ra bā fóno.

20 Q. Masëba nū mafindebe sèrèba ra fe niābek bè fe ra mung kē?

A. Allah feë niābe fhā a ma muku biring bè nabán na, a nûk a mū wama sèrèba hong fóno.

21 Q. Awa, a mū fang *ba* Sufuë sèrèba tima?

A. Eo; *ba* e sèrèbaë tima feë niābek bè fe ra, e mū Masëha *ba* fe fhuku, fe nabán,

a bull, lay their hands on him, those who cannot reach him with their hands, reach him with poles, they sprinkle the blood upon their queës, cook the flesh, divide it among themselves, and then eat it.

18 Q. Who taught them that custom?

A. I suppose the Jews, God's own people, taught it to some who taught it to them; for the Jews offered sacrifices to God, that he might forgive their sins.

19 Q. Is it a good thing then, for the Sufoo people to offer sacrifices?

A. No; God commanded his people to offer sacrifices, in order to point out that his Son was coming into the world to be a sacrifice for sin, but now that he has come, and died for sinners, there is no need of any more sacrifices.

20 Q. How was Christ made a sacrifice for sin?

A. God laid on him the iniquities of us all, and he does not wish for any other sacrifice.

21 Q. Should the Sufoo people not offer sacrifices then?

A. No; if they offer sacrifices for sins, it is a sign that they do not believe in Christ;

ha e na fe shukuma, Masëha lū sèrèha ra nabán nū fangbe Allah ma, e ninkgeë tima sèrèhaë ra mung fe ra?

22 Q. Awa, ninkge uli, nung shë uli mū fe niābe tonkga?

A. Eo; Allah mū sèrèha dokha feë niābe tonkga fe ra, a nûk a e dokha Masëha mafeng fe ra, nabán nū fama tū fe ra, mubeëk bè fe ra nabán fe niābe ra bā.

23 Q. Kono, Sufuë mū sèrèha tima Allah bè, a fe fange fë fe ra e ma e wama nabán hong.

A. Eo; kono sheë biring na Allah bè. A mū wama fala e bè e *ha* she inda fë a ma. Kāme mū a shukuma, a mū wama ninkge shube dong, ië whûli mū na a ma, a mū wama eba uli ming. *Ha* e wama sheë fange hong, e fāta e mawhoring Masëhak bè fe ra. *Ha* a mū eba whi ra mēma aba di *ha* ulik bè fe ra, a mū a ra mēma ninkge ulik bè fe ra.

24 Q. Awa, a mū fang *ha* e sèrèhaë tima fóno Masëha mafeng fe ra?

A. Eo; *ha* munkgē inda burabeë shāma ire ma, kirāë firing lēma nabānde, kirā mafeng fe ra mube inda bè, nabán fama a kongji, a ra famma a ma *ha* e a shā fóno, a

for if they believe that Christ was a sacrifice acceptable to God, why do they offer him bullocks?

22 Q. Can the blood of bulls and of goats not take away sin then?

A. No; God never appointed sacrifices to take away sin; he appointed them to point out Christ, who was to come and die for sinners.

23 Q. But do not the Sufoo people offer sacrifices to God, that he may give them the good things that they want?

A. Yes; but all things belong to God. He does not need to ask them to give him any thing. He is not hungry, that he needs to eat the flesh of bulls; or thirsty, that he needs to drink their blood. If they wish for good things, they may ask them for Christ's sake. He will surely rather hear them for the sake of the blood of his own Son, than for the sake of the blood of bulls.

24 Q. Should they not offer any more sacrifices to point out the Messiah then?

A. No; should a head man set up a mark where two paths meet, in order to shew some person the way to his place, it would be necessary to set it up again should it fall

to figa, mîne na mube fa ; kono, a mû ra famma she ô she ma, *ba* e a shâma na mube to fa. Allah *ba* di banta fa. E *ba* a ma tō. Na munkgē mû fe fange kiring ra bāma whoniē bè, *ba* a niûhasāma burabe kiring hong, a nû nabân shā kirā maseng fe ra a bè, *ba* a mû a shuku kē fang a to fa.

25 Q. Sufuē dimēdiē iambe fe tingka mung kē ?

A. A nû Jēhūdiē dābe ra, Mohāmedu *ba* mubeē nabân tingka, e nûk e a maseng mubeē akbegbe bè, nabân mû Mohāmedu *ba* fe shukuma.

26 Q. Kono, mubeē akbegbe mû eba dimēdiē iambema, nabân mû lūma Mohāmedu *ba* mubeē fēma ?

A. Eo ; Allah fala Abrahēma bè, Jēhūkiē nung Alārabaē *ba* fafe, a *ba* aba dimēdiē iambe, nung mubeē dangting nabân nû na aba bankbi kuē, awa, ē dābe mine Abrahēma, a nûk a fa Sufuē hong.

27 Q. Jēhūdiē bû eba dimēdiē iambede, Masēha to fa ?

A. Akbegbe aba fe shuku, e nûk e iambe lū, kono, akbegbe mû aba fe shukuma, e nûk e eba dimēdiē iambema mîne to.

down, till the person had arrived ; but it would answer no purpose to set it up after he had arrived. The Son of God is now come. They must look to him. The head man would use the stranger very ill, should he direct all his attention to the mark that he had set up to shew him the way, and pay no regard to him after he had arrived.

25 Q. How did the Susoo people learn to circumcise their children ?

A. It was a custom of the Jews which the Mohammedans learned, and taught to many people who do not believe in Mohammed.

26 Q. But do not many circumcise their children, who do not live near Mohammedans ?

A. Yes ; God commanded Abraham, the father of both the Jews and the Arabians, to circumcise his children, and other domestics ; wherefore, the custom has descended from Abraham to the Susoo people.

27 Q. Did the Jews continue to circumcise their children after Christ came ?

A. Many who believed in him laid circumcision aside, and many who do not believe in him, circumcise their children till this day.

28 Q. Allah mū whónabe Jēhūdiē ma, *ba* e mū *aba* di *ba* fe *shukuma*?

A. Eo; a e ra kīli e kongji ēk bè fe ra, a nūk a e kīri boheē biring ma nabán dunia ma, e nūk e mū ra famma muheē ma, e nūk e ra niābuma e ma. Akbegbe na Afrika.

29 Q. Allah mū whónama Sufuē ma akbegbe ra, *ba* e *eba* dābeē *shuku*, *ba* e mū wama Allah *ba* di *ba* fe *shuku*, *ba* e mū fe ra bā a nabán fala e bè?

A. Eo; Allah fe niābe ra minema e bè ē dunia ma, nung dunia ma nabán fama.

30 Q. Fe niābe mā ra, *ba* Sufuē falama bohe ō bohe *aba* dābeē *shota*, dābeē nabán na *eba* kongji, niūbung Allah bè, ēme dābeē nabán na bohe ō bohe dangting?

A. Eo; dābe kiring mū niūbung Allah bè, a mū nabán dokba akang na. Muku mā kulong *ba* dābeē niūbung Allah bè e to niūbung muheē be. Beri akbegbe ma muheē dongshe domma nabán e fūkama, *ba* e mū na kulong beri ō beri nabán fangbe *eba* bimbiē ma, e mū fāta na kulong, nabán fangbe *eba* bèriē ma, a nondi.

31 Q. A fe niābe mā ra, *ba* Sufuē falama

28 Q. Is not God very much displeased with the Jews, for not believing in his Son?

A. Yes; on this account he has removed them out of their own land, and driven them away into every country of the world, where they are hated and despised by the inhabitants. Many of them live in Africa.

29 Q. Will not God be very much displeased with the Sufoo people, if they retain their own customs, and will not believe in the Son of God, and do what he tells them?

A. Yes; God will bring evil upon them in this world, and in the world to come.

30 Q. Is it not very wrong of the Sufoo people to say, that every country has its own customs, and that God is as well pleased with the customs of their country, as with the customs of any other country?

A. Yes; God is pleased with no religious customs which he has not appointed himself. We cannot know that customs will please God because they please men. Men very often eat meat that kills them. If they do not know always what is good for their bodies, they surely cannot know what is good for their souls.

31 Q. Is it not wrong of the Sufoo peo-

e niûbumma Allah bè, a nuk a e banema araiáni, *ba* e fe fange ra bā ēme e fāta a ra bā?

A. A fe niābe na a ra. Mubeë akbegbe maningama fa fe ra ekang ra bānāde mīne e fa tū, kono e tūma nēnēbe. E a ra bāma ēme e fāta a ra bā, kono, e mū a maningama kē fang. Akbegbe a maningama figa fe ra araiáni, kono, kiring mū a lēma, mīne mubeë nabán nièrima kirā fange ma.

32 Q. A fe whóna mā ra, *ba* Sufuë mū fāta figa araiáni, e to wama figa akbegbe ra?

A. A fe na a ra, nabán fāta fa e ra gāhude, a nondi, kono, *ba* e gāhuma a hong, e mū fāta figa araiáni, *ba* e mū nièrima kirā fange ma. Beri inda ma, Sufuë kīlima tai kiring, e nūk e figāma tai dangting, bōreë to fama e bambe ra, nabán mū kirā kulong. Etang, nabán kīlima sinkge ra, nabán kirā kulong, beri inda ma, e nūk e burabeë inda shā ire ma, kirāë firing lēma nabānde, kirā mafeng fe ra e bè, nabán nièrima e bambe ra. Ha mube inda burabe tonkga, *ba* mube figāma kirā niābe ma, e wama kirā fange mafeng nabán bè, e nūk e mū fāta bōreë lē, *ba* e nièrima a ma. Naifōro fāta e hong,

ple to say that God will be pleased with them, and take them to heaven if they do as well as they can?

A. It is very wrong. Many try to make themselves rich all their lives, yet they die poor. They do as well as they can, but they never try the right way. Many try to get to heaven, but none will get to it, except those who follow the right way.

32 Q. Is it not very hard that the Sufoo people should not get to heaven when they are anxious to get to it?

A. It is certainly a consideration that ought to make them afraid, but although they should be afraid, they will not get to heaven, except they walk in a right path. Sometimes the Sufoo people set out from one town, and walk to another, when others who do not know the road, follow them. Those who set out first, and who know the road, sometimes set up a mark where two paths meet, to shew those who come after them which path they should follow. Should any one take away the mark, and those whom they wish to direct follow the wrong path, they would never get up to their

sheë niābe fāta e dong, kāme fāta e shuku
 mīne e tū. Sufuē fāta niēri kirā niābe ma,
 whórowhóro ra, figa fe ra araiāni, kono, e
 fāta figa Jehánama ba e tū. Ha e wama figa
 araiāni, e ba kirā feng Allah ba ketāba
 kuē.

Mawhoring fe fhūli fa niēng.

neighbours by walking in it. Night would overtake them, wild beasts might devour them, or they might perish with hunger. The Sufoo people may walk hard in a wrong path to get to heaven, yet they may land in hell at last. If they wish to know how to get to heaven, they must look for the way in the Bible.

THE END OF THE FIFTH CATECHISM.

Lightness by walking in it. Right world
of course then, wild hearts right devout
them, or they might perish with danger.
This is the way walk hard in a strong
path to see to heaven, yet they may find
in hell at last. If they wish to know how
to get to heaven, they must look for the way
in the Bible.

THE END OF THE FIRST CATECHISM.

Mawhoring fe shéni Sufu dimēdiëk bè fe ra,
Mafëha maninga fe ra nung aba sèli
fe, Mohámedu fokhera nung
aba sèli fe fokhera.

SIXTH

CATECHISM

FOR

THE SUSOO CHILDREN,

Intended as a

COMPARISON

BETWEEN

CHRIST AND HIS RELIGION,

AND

MOHAMMED

AND HIS

RELIGION.

1 Q. **M**OHAMEDU nū bēribe minding?

A. Tai kuë e nabán bíli Máka Aláraba bohe ma.

2 Q. Indē nū Mohámedu *ba* fafe ra?

A. Abadu Allāhi, Abadu Almatelebi *ba* di.

3 Q. Indē ienkgifa a hong, a to nū di iore ra?

A. Abadu Almatelebi.

4 Q. A mung she ra fala, a to nū hame mōbe ra?

A. Abu Talebi, *aba* fafe tāra, sēra fe mafeng a bè, a nûk a figa a ra Afhāma* bohe ma, Hadēja ginè bánābe nûk a a tonkga a hong sēra sho fe ra a bè nabānde.

5 Q. A a ra bā mung kē na ire ma?

A. A ra niûbung Hadēja ma akbegbe ra, Hadēja nûk a a ra fang, a nûk a a tonkga a ginè ra.

6 Q. She fange inda fa a bè, a to Hadēja tonkga a ginè ra?

* Alhām, or Afshām, was the most common name of Syria among the Arabians.

1 Q. WHERE was Mohammed born?

A. In a town called Mecca in Arabia.

2 Q. Who was the father of Mohammed?

A. Abda Allāhi, the son of Abda Almatelebi.

3 Q. Who took care of him when he was a young boy?

A. Abda Almatelebi.

4 Q. What occupation did he follow after he became a man?

A. His uncle, Abu Talebi, having instructed him in the business of a merchant, took him with him into Syria, where Khadija, a rich lady, employed him to manage her commercial affairs.

5 Q. And how did he acquit himself in this situation?

A. Khadija being greatly pleased with him, she fell in love with him, and he married her.

6 Q. And was it of any advantage to him, when he married Khadija?

A. Eo ; a fa bānāde, a nûk a fa whórowhórode, fe nabán ra, *Hadēja* nū ginè bānābe ra akbegbe ra.

7 Q. Mohámedu fe fala mubeë bè mung kē finkge ra ? a fala e bè a nū Allah ba rasūla ra mung kē ?

A. A nûk a ſho gēmè ili kuë gēa ma e nabán bíli Hára, beri inda ma, a nûk a fala aba ginè bè a nū Malāka Gabrēla tō, a nûk a nū fala Allah nū banta Mohámedu dokha aba rasūla ra ; *Hadēja* ba boniē nûk a dokha, a to ë fe ra mē.

8 Q. Indē nū firing ra, nabán Mohámedu ba fe ſhuku ?

A. Warakaha, a nûk a nū Masēha mube ra, a nûk a nū *Hadēja* ba barûngji ra. Na mube Allah ba ketābaë fe inda kulong, a nûk a fala *Hadēja* bè, Gabrēla nabán fa Moses hong, kuóre a mā ra, nung Gabrēla nabán fa Mohámedu hong, a nûk a nū kiring ra.

9 Q. Mubeë inda dangting fala na iangji ma, Mohámedu nū Allah ba rasūla ra ?

A. Alē, aba fafe tāra ba di mū bū fa mafinde aba mube ra, nung Seid, Mohámedu ba kuongji, a nabán ra bèngni māfuri. Alē nûk a fa Mohámedu malēde kē fang.

A. Yes ; he became rich and powerful, for Khadija was a very rich lady.

7 Q. How did Mohammed begin to preach to the people, and to tell them that he was the prophet of God ?

A. Having sometimes retired to a cave in Mount Harra, he told his wife that he had seen the angel Gabriel, who had told him that God had appointed him for his apostle ; and Khadija his wife received the news gladly.

8 Q. Who was the next who believed in Mohammed ?

A. Warakaha, who was a Christian, and a relation of Khadija. This man, who had some knowledge of the Scriptures, told Khadija, that the same angel who had formerly appeared to Moses, had appeared to Mohammed.

9 Q. Did any more acknowledge Mohammed as the prophet of God at that time ?

A. Alë, his uncle's son, soon became one of his followers, and Seid, Mohammed's slave, whom he immediately liberated. Alë was very serviceable to him afterwards.

10 Q. Indē Mohámedu *ba* fe *shuku e bambe* ra?

A. Abubakari, a nûk a nû mube *bánābe* ra Aláraba bo*be* ma ak*begbe* ra, a nûk a nû fāta a malē kē fang.

11 Q. Abubakari fa mubeē dangting inda ra *aba* fe *shuku*?

A. Eo; Abubakari to nû fala, a ienkgi a ma nû a nû Allah *ba* rasūla ra, Osmānu, Abadu Arrahmāni, Sādu, Alsobeiru, nung Tēlka, e nûk e mafinde *aba* mubeē ra. E mubeē biring nû *bánābe* ra ak*begbe* ra.

12 Q. Mubeē kīli Mohámedu ra mawhórowhóro ra, nabán mû *aba* fe *shuku*?

A. Eo; Alaraba mubeē inda e ra mûkha ak*begbe* ra, mīne inda gē Habeshata* bo*be* ma, munkgē e *shuku* kē fang nabānde.

13 Q. Mohámedu mû fa mawhórowhórode, *ba* fungaē *bánābe* na kē nû na a bē?

A. A fa mawhórowhórode ak*begbe* ra a nondi. E a malē na kē, a nû fāta feē biring kulong nabán nû na bo*be* ma ire ō ire. Ha mube inda nû wama a mawhóna, a mû

* Habesha, or Habeshata, is the Arabian name of the place to which Mohammed's first converts fled.

10 Q. Who next believed in Mohammed?

A. Abubacary, who was a very rich and powerful man in Arabia, and very able to assist him.

11 Q. Did Abubacary induce any more to believe in Mohammed?

A. Yes; Abubacary having declared that he believed him to be the prophet of God, Osmānu, Abda Alrahmānu, Sādu, Alfobeiru, and Telha, soon became his followers likewise. All these were men of great influence.

12 Q. Did those who did not believe in Mohammed not greatly oppose him and his followers?

A. Yes; some of the people of Arabia harassed them exceedingly, till several of them fled into Ethiopia, where they were kindly received by the king of that country.

13 Q. Was it not of great advantage to Mohammed to have such powerful friends?

A. It was of great advantage to him indeed. By means of them he was able to collect intelligence from every part of the country. If any one wished to hurt him, he

bū a ra mēde, a nūk a mū bū falade, a a ra mine araiāni kuē, ēme Mahādi fala Ma-ningka bohe ma niēmeē akbegbe mu dankgu fending.

14 Q. Masēha to fa dunia ma, a a ra bā ēme Mohāmedu kē nabān ma ?

A. Adē ; barūngji bānābe kiring mū nū na a bè, iengifa fe ra a hong, a to mū nū mōhe ra. Aba ingā nū ginè nēnēbe ra, aba ingā ba bame nūk a nū bame nēnēbe ra. A mū iengifa sēra feē hong beri ō beri. A to nū di iore ra, a nū wama she akbegbe ra fala, aba Fafe nū fhā aba ingniē ra a ra fala fe ra. Ginè whūli mū nū atang ma, kono a fe fange ra bā biring bè. Atang mū ginè bānābe feng beri inda ma, a tonkga fe ra aba ginè ra, aba nāfuli fhota fe ra, nung mubeē akbegbe mafinde fe ra aba fungaē ra nāfulik bè fe ra. Barūngji bānābe kiring mū nū na a bè aba fe ti fe ra. Iūbeē fhuku mubeē nēnēbe dundūndi aba fungaē nū na e ra, she nūk a mū nū na a bè, fē fe ra e ma, e mafinde fe ra aba fungaē ra. Kuongji kiring mū nū na e bè a ra bèngni fe ra aba fe ti fe ra. Barūngji bānābe kiring mū nū na a bè nabān fe kulong, nabān nū fāta

could easily hear of it, and he was at no difficulty to say, that he received the intelligence from heaven which his friends sent to him, as Mahādi did in the Mandinga country not many years ago.

14 Q. When Christ came into the world, did he conduct himself as Mohammed did?

A. No; he had no rich relation to provide for him in his youth. His mother was a poor woman, and her husband was a poor man. Commercial concerns never occupied his mind. From a child he was devoted to the great work which his heavenly Father gave him to do. In him there was no lust for women, although he was kind to all. He never sought for any rich lady, that he might make her his wife, enjoy her fortune, and, on account of it, get many to become his followers. He had no rich relations to support his cause. His friends were a few poor fishermen, to whom he could give nothing to make them his friends. He had no slave to free, that he might strengthen his interest, nor had he any learned relation to teach him how to deceive the people. His first followers were poor men and poor women, and when their enemies persecuted

iamfa fe mafeng a bè, iamfa fe ra bā fe ra mubeë bè. Hameë nènèbe nung ginèë nènèbe figa a fokhera finkge ra, eba iûbuië to fe niābe ra mine e ma, e to e ra mûkha, munkgē bānābe kiring mū nū na e bè, e ihuku fe ra kē fang. Mube kiring mū nū na Allah ba di bè fe famba fe ra a hong, nabān nū na ire ō ire ma dunia ma.

15 Q. Mohāmedu she inda ra fala beri inda ma, a mafeng fe ra mubeë bè, Allah nū a famba aba rasūla ra?

A. A fala Malāka Gabrēla nū fe fala a fokhera, a nûk a feë akbegbe mafeng a bè, nabān mū nū mafengbe fending, Mohāmedu nûk a kîli Māka quē inda ra, a nûk a Jerusalemlē, a nûk a kîli Jerusalemlē, a nûk a sho Allah kongji, a nûk a buleng a kongji gèrîshûgē to mū fa.

16 Q. Indē Malāka Gabrēla ba whi ra mē, a to fe fala Mohāmedu fokhera? indē a tō?

A. Mube kiring mū aba whi ra mē, mube kiring mū a tō mîne Mohāmedu, nabān fala aba kong mubeë bè a nū fe fala a bè, mubeë inda nûk e aba fe ihuku.

17 Q. Awa, indē figa a fokhera, a to figa araiāni quē ra fala fe ra a nū figa nondi ra?

and distressed them, they had no powerful king to afford them protection. The Son of God had none to send him intelligence of what might happen in any part of the world.

15 Q. And did Mohammed ever do any thing to shew the people that God had sent him?

A. He said that the angel Gabriel talked to him, and revealed many things to him which were never revealed before; and that one night he set out from Mecca, reached Jerusalein, set out from Jerusalein, went to heaven, and then returned to his own country before break of day.

16 Q. Who heard the angel Gabriel talk to Mohammed, or who saw him?

A. Nobody heard him, nor did any one see him except Mohammed, who told his countrymen that he had talked to him, and some of them believed him.

17 Q. And who accompanied him when he went to heaven in the night time, to shew that he had really been there?

A. Mube kiring mū figa a fokhera. Mohámedu kiring figa, a nûk a to buleng, a ire fala aba kong mubeë inda bè, a nū nabán lè, e nûk e aba fe fhuku.

18 Q. Mubeë ienkgi a ma a nū boniē tèri ra, a to fala e bè a nū sho araiáni?

A. Mubeë akbegbe ienkgi a ma nū, a nū boniē tèri ra, em mā kulong ha mube kiring aba fe fhuku mîne aba barûngjië, ha Abubakari mū nū fala a Mohámedu ha fe fhuku; kono Abubakari nū mube bánābe ra, a nûk a mū nū fe whóna a bè, ha a fa mubeë ra fe fhukude a nabán fhuku akang na.

19 Q. Masëha a ra bā na kē?

A. Adē; Masëha feë akbegbe ra bā mubeë dangting kiring mū nū fāta nabán ra bā, kono a mū nū wama ë feë falade. A ë feë ra bā mubeë akbegbe niāra. Mubeë mū nū niēng e fala fe ra, ha a mū e fala. Mohámedu mū nū fāta feë maseng mubeë bè, a fala a nū nabán ra bā, kono mube kiring mū fāta feë lukung Masëha nabán ra bā. Boniē tèri mube pífa boniē tèri mubeë dangting biring bè, e ienkgi mū nū a ma a feë ra bā mube dangting kiring mū nū fāta nabán ra bā, ha a mū e maseng. Ha mube

A. No one went along with him. Mohammed went alone, and when he returned he told some of his countrymen where he had been, who believed him.

18 Q. Did the people not think him deranged, when he told them he had been in heaven?

A. Many thought him deranged, and I know not whether any would have continued to believe in him, besides his own relations, had not Abubacary said, he took Mohammed's word for it. But Abubacary was a powerful man, and easily induced the people to believe what he himself believed.

19 Q. Was this the way in which Christ behaved?

A. No; Christ did many things which no other man could do, but he had no desire to tell of them. He did these things in the presence of multitudes of people. There were enough to tell them, although he did not tell them. Mohammed could not shew to the people what he said he had done; but no one could conceal what Christ did. The greatest simpleton in the country would not have believed that he did things that no other man could do, if he had not shewn

bánābe kiring ti a hong ēme Abubakari, ha mube biring gāhu a hong, ha a nū fāta fa mubeē ra fe ō fe shukude, mubeē nū fāta fe biring shuku Ifua nabán fala e bè ; kono funga bánābe kiring ēme Abubakari mū nū na Ifua bè. Atang, nung mubeē nabán figa a fokhera, e nūk e nū mubeē nēnēbe ra. Mubeē bánābe akbegbe e ra mūkha. Ha mube ō mube bánābe nū wama fala e nū aba fungaē ra, a nūk a iage.

20 Q. Mohámedu fala, a fama mubeē ra, aba fe shukude, sinkge ra mung kē ?

A. A fala, Allah nū a famba fe fala fe ra, kono Allah kiring nū fāta fa mubeē ra aba fe shukude, nabán aba fe ra mē ; Allah mū nū a famba mīne fe fala fe ra, ha mubeē mū nū wama aba fe shuku, a ak bè fe mū nū na a ra, fe nūk a nū na Allah nung etang tègi.

21 Q. Awa, a mū fe ra bā fa fe ra mubeē ra aba fe shukude mīne fe fala ?

A. Mubeē bánābe inda to nū na a bè a malē fe ra, e nūk e fa eba fungaē nung barūngjiē akbegbe ra aba fe shukude. E nūk e mū bū e to mubeē akbegbe mafinde eba fungaē ra. Mohámedu a kulong a fāta ti

them. Had some powerful person like Abubacary supported him, for whom the people were terrified, and who was able to make the people believe any thing, they might have believed whatever Jesus told them; but Jesus had no rich friends like Abubacary. He and his followers were poor people. Many rich men oppressed them, and every rich man was ashamed to acknowledge them.

20 Q. By what means did Mohammed propose to convert the people to his doctrine at first?

A. He said God had sent him to preach, who alone could make those who heard his doctrine believe it; that God had sent him to preach only, and that if the people would not believe, it was no concern of his, and that the matter rested between them and God.

21 Q. Did he use no other method then, to make the people believe his doctrine, besides preaching to them?

A. As soon as he got a few powerful friends to assist him, they induced a great number of their friends and relations to believe in him. They soon made a powerful

aba gèri fa bōreë niāra, awa, a fala *aba* mubeë bè, wo *ba* gèri sho e ra, wo *ba* fa e ra fe shukude dègama ra. A fala e bè Allah e ra fang, nabán gèri sho sèli fek bè fe ra. A fala e bè, *ba* wo gèri shōma e ra nabán mū fe shukuma, wo *ba* eba hungjië bába, mīne wo fūka fe akbegbe ra fala e niāma. Mohámedu fala *aba* mubeë bè beri akbegbe ma, eba gèri sho *aba* fe ti fe ra.

22 Q. Awa, a fala a mung she fēma e ma *ba* e gèri sho *aba* fe ti fe ra?

A. A fala e bè, e *ba* she biring tonkga ekang bè, e nū nabán fāta tonkga eba gèri fa bōreë *ba* ingnië ra. She biring nū na e bè, e nū fāta nabán tonkga eba ingnië ra. A fala e bè, mube biring kiring nabán fūka a to nū gèri shōma, *aba* sèli fek bè fe ra, a nūk a figāma araiāni. A nūk a fala e nū lūma ēme Allah.

23 Q. Awa, e nū a ra bāma mung kē e bè, e nabán tongka e to nū gèri shōma?

A. E nū na e bè nabán e tonkga, e nūk e nū fāta ginèë biring tonkga eba ginèë ra,

party. Mohammed found that he was able to withstand his enemies, wherefore he commanded his followers to fight against them, and oblige them, by the sword, to receive his doctrines. He told them, that God loved those who fought for his religion. He commanded them, when they encountered those who did not believe in him, to cut off their heads, till they had made a great slaughter among them. Mohammed often told his followers to fight, that they might establish his religion.

22 Q. And what did he promise to give to them for fighting, in order to establish his religion?

A. He told them to take all that they could from their enemies. Every thing that they were able to take from them was their own. He told them likewise, that every one who died fighting for his religion, would go to heaven. He even said they would be equal with God.

23 Q. And what were they to do with those whom they took captive?

A. They belonged to those who took them, and all the pretty women whom they

nabán tō fang, e nabán tonkga e to nū gèrì fhōma.

24 Q. Awa, Mohámedu *ba* mubeë mū gèrì fho whórowhóro ra, *ba* e nū fāta she biring tonkga ekang bè, nabán nū na mubeë bè e nabán fūka, nung e nabán tonkga?

A. E gèrì fho whórowhóro ra a nondi. Mīne degamak bè fe ra, nung huleëk bè fe ra, nung kunëëk bè fe ra, Mohámedu *ba* bíli mū nū mine Aláraba bohe ire maqueë.

25 Q. Mohámedu mū she inda fhotá akang na, e nabán tonkga eba gèrì fa bōreë *ba* ingnië ra?

A. Eo; a fala e bè, a to nū tègi bā, fhūlì nū na rasūla bè, nung fafe nung ingā tèrì mubeë bè, nung mubeë nēnēbe bè, nung nièrì mubeë bè, nung Allah bè.

26 Q. Allah mung ra bā she ra, ak bè nū nabán ra?

A. Rasūla a ra gāta a bè na kē, nabán nū fanghe a ma.

27 Q. Awa, Mohámedu *ba* mubeë nū fāta ginèë inda tonkga, mīne funkgutungjië nabán tō fang, nung e nabán tonkga eba gèrì fa bōreë *ba* ingnië ra?

A. E nū fāta whōra ginèë nāni tonkga,

took in the wars, they were at liberty to take for wives.

24 Q. Did the followers of Mohammed not fight desperately then, since they were to obtain every thing for themselves, which belonged to those whom they might conquer?

A. They fought desperately no doubt. Had it not been for the sword, and for bows and arrows, Mohammed's name would scarcely have gone beyond Arabia.

25 Q. And did Mohammed himself get no part of the spoils which they took from their enemies?

A. Yes; he told them that when they were divided, a fifth part belonged to the prophet, the orphan, the poor, the traveller, and to God.

26 Q. And what did God do with his part?

A. The prophet managed it for him, in the way that pleased him best.

27 Q. And were the followers of Mohammed at liberty to marry any more wives, besides the pretty girls whom they took from their enemies?

A. They could marry four free women,

nung kuongji funggutungjië biring, e nū fāta nabān fhuku e niāma, nabān mū Mohāmedu *ba* fe fhuku.

28 Q. Ginèë inda nū na Mohāmedu bè?

A. Muku a kulong whōra ginèë fhulima-nāni nū na a bè. Em mā kulong *ba* inda nū na a bè fóno. A kuongjië funggutungjië biring tonkga, nabān nū fangbe a ma. A nū wama mube dangting *ba* ginè hong, a nūk a fa a ra a ra bólo, a nūk a fala, Allah nū na ginè fē a ma, a nūk a fala a nū fāta ginè ō ginè tonkga nabān niûbung a bè.

29 Q. Ė fe niûbung mubeë bè?

A. A mū niûbung akbegbe bè, kono fungaë bānābe nū na Mohāmedu bè na beri ma, mubeë nūk e gāhu fe falade a ma ek bè fe ra. Mubeë nū fāta nāfuli fhota e to nū gèri fhōma Mohāmeduk bè fe ra; fe nabān ra, e she akbegbe tonkga aba gèri fa bōreë *ba* ingnië ra, awa, *ba* e nū fāta nāfuli fhota na kē, a ek bè fe mū nū a ra, *ba* a fe fange ra bā, *ba* a fe niābe ra bā, *ba* a nondi fala, *ba* a ule fala.

30 Q. Masēha a ra bā na kē?

and as many slave girls as they were able to catch, among those who did not believe in Mohammed.

28 Q. Had Mohammed any wives himself?

A. We know that he had nine free women for his wives. I know not whether he had any more. He took as many slave girls as he pleased. He even coveted another man's wife, prevailed on him to put her away, and said God had given her to him. He said he was at liberty to take any woman who pleased him.

29 Q. Was this not offensive to the people?

A. Many were displeased at it; but Mohammed's friends were then powerful, and on their account the people were afraid to say any thing against him. The people were able to enrich themselves by fighting for Mohammed, for they took plenty of spoil from his enemies, and so long as many of them could enrich themselves in this way, it was all one to them, whether he did right or wrong, whether he told them truths or falsehoods.

30 Q. Did Christ behave in this way?

A. Adē ; a mū fe kiring fala mubeē bè a to fe dangting ra bā beri ō beri ma. Mubeē bānābe mū nū na a bè gèri fho fe ra aba sèli fe ti fe ra. Atang mū a maninga mube kiring mawhóna fe ra, a nûk a mū fala aba mubeē bè e ba mube kiring mawhóna. A mū nū wama kiring hong gèri fho fe ra ak bè fe ra. Atang mū fala aba mubeē bè a she fange kiring fēma e ma. A nûk a fala e bè, e she ō she niābe lēma aba bīlik bè fe ra, e nûk e mū nū fāta she ma tō ē dunia ma mīne tōra fe nung fe whóna. A mū fala a funkgutungjiē fange fēma e ma ba e ti a hong. A fala e bè, ba ginè whûli na bame ō bame ma a to ginè ma tō, a ginè fe ra bā a fokhera aba boniē kuē. A mū she ra fala whórowhóro ra ē dunia nāfuli shota fe ra. A mū ienkgifa bīli fange hong mubeē niāma. Aba mubeē to nū wama a mafinde munkge ra, a akang lukung e niāra. Atang mū nū wama fe ra bāde beri ō beri, a to nū fala mubeē dangting bè e na mā a ra bā. She kiring mū whóna a bè a ra fala fe ra, ba a fāta fe fange ra bā mubeē bè. Ginè whûli mū nū na a ma. Atang mū nū wama bame kiring ba ginè hong. Mubeē ba uli mū niûbung Ifua bè beri ō beri.

A. No; he never told the people one thing, and did another. He had no powerful men to fight for the establishment of his religion. He never tried to hurt any man, nor did he ever tell his followers to hurt any one. He wished for none to fight for him. He promised no fine things to his followers. He told them they would meet with every thing that was distressing, for his name's sake; and that they had nothing to expect, so long as they were in this world, but troubles and hardships. He did not promise them pretty girls, that they might support his cause. He told them, that whosoever looked on a woman to lust after her, had committed adultery with her in his heart. He never laboured hard to become rich in this world's goods. He was regardless of a name among men. When his followers wished to make him a king, he hid himself from them. He never wished to do what he told others not to do. No labour was too hard for him to perform, that he might do good to mankind. He had no desire for women. He coveted no man's wife. Jesus never delighted in the blood of men. He came to save them, not to destroy them. He came to shed his

Atang fa e ra kífide, a mū fa e fûkade. A fa aba uli fili ek bè fe ra, eba uli mū niûbung a bè. A fa e mafinde fe ra bánābe ra, a mū nū wama e mafinde nēnēbe ra. Aba fungaë nū wama gèri sho ak bè fe ra, kono gèri mū niûbung a bè. A figa aba iûbuië fokhera, a nûk a mū fe whóna kiring fala, a to a kulong e nū wama a fûka. Atang mū nū wama mubeë hong ti fe ra a hong, bíli fange nung nāfuli nū na nabán bè. A mū mubeë nēnēbe ra mukha, a e bonië ra dokha. A nûk a nièri ire ō ire ma fe fange ra bā fe ra e bè, nabán nū nēnēbe ra, mubeë mū nabán malë. Aba bonië a mawhóna ba a mubeë tō e to nū tōrahe. Mubeë inda ekang bíli Allah ba rasūlaë, e to dunia ra fe uli ra nung fûka fe ra, e to nū futung she ra e bè, e fala nabán bè Allah nū rahēma ra. Kono, beri kiring ma Ifua mū mube kiring mawhóna. Ha a mube ō mube tō a to nū tōrahe, a fe fange ra bā a bè, beri dongbe ma, a tū Allah feë niābe lū fe ra e biring bè nabán aba fe shukuma.

31 Q. Awa, Mohámedu mung fe ra bā e bè a nabán tonkga, a to nū gèri shōma?

A. Sinkge ra, a aba gèri fa bōreë biring fûka, a nabán shuku a ingnië ra, lokha inda

blood for them, he did not wish for theirs. He came to enrich them, not to make them poor. His friends would have fought for him, but he had no delight in war. He went with his enemies, without a murmur, when he knew they intended to put him to death. He never asked the illustrious and the powerful to assist him *. He never distressed the poor; he comforted them. He went about every where, doing good to the poor and the helpless. His heart was in pain, when he saw mankind in misery. Some have called themselves the prophets of God, while they filled the world with blood and slaughter, while they were a scourge to those to whom they told that God was merciful. But never did Jesus do harm to any man. He did good to all whom he saw distressed, and at last died, that God might forgive the sins of all who might believe in him.

31 Q. And how did Mohammed behave to those whom he took prisoners in war?

A. At first he put all his enemies to death who fell into his hands, and sometimes

* He asked all to believe in him, and to do what his religion required, but he asked no men of influence to establish his cause by coercive measures.

ma a fe whóna fala e bè nabán mū nū mubeë fûka e nū nabán tonkga, *ba* e mū fala e fe shuku a nū nabán fala ; kono Mohámedu *ba* mubeë to mafinde whórowhóro ra, a to mū gāhu *aba* gèri fa bōreë hong, a fala *aba* gèri fa bōreë bè, e nū fāta mafinde *aba* fungaë ra *ba* e ting, e nûk e nū fāta sheë fange biring shota nabán nū na e bè naban *aba* fe shuku, e nûk e nū fāta nāfuli inda fē eba sèli fe shuku fe ra, e nûk e nū fāta kongdiē fhā dègama ra.

32 Q. Uli mū niûbung Mohámedu *ba* mubeë bè *ba* a fala e bè e *ba* gèri sho, e *ba* mubeë fûka na kē, *aba* sèli fe ti fe ra ?

A. A fa uli ra niûbung e bè na kē, mube o mube mū fāta fāla Malika inda fe niābe ra bāma nabán na shuge tēde, *ba* mubeë mū dankgu wolikèmè kiring ra, a nabán fukama lokha kiring ma. Mohámedu mubeë e biring ra niābuma, nabán mū eba rasūla *ba* fe shukuma ; eba rasūla mū fala e bè e *ba* mubeë fûka nabán mū *aba* fe shuku, mîne sinkge ra, kono e ienkgi a ma a fe niābe mā ra *ba* e e fûkama.

33 Q. Masēha a ra bā na kē *aba* iûbuië bè ?

severely reprov'd those who did not kill their prisoners, when they did not declare a belief of what he preached ; but when Mohammed's party became strong, and when he was not afraid of his enemies, he told them, that they might become his followers if they pleased, and receive all the privileges which belonged to those who believed in him ; or they might pay tribute, and be allowed to retain their own religion ; or they might end the contest by the sword.

32 Q. Did Mohammed not make his followers to delight in blood, when he commanded them to fight and murder men in this way, in order to establish his religion ?

A. He has made them so bloody, that no one dare say, that a certain great king in the east has done wrong, till he has killed one thousand of his subjects in one day. Mohammedans hate all who do not believe in their prophet. And although their prophet only told them at first, to kill those who did not believe in him, yet they think it no crime to kill them.

33 Q. Did Christ behave in this way to his enemies ?

A. Adē ; Isua *ba* funga kiring to nū wama gèri fho, a to *aba* iûbui kiring *ba* tuli *bá*ba, Isua fe whóna fala a bè ak bè fe ra, a nûk a a ra ièlang *aba* funga nū nabán mawhóna. A nûk a mû fa uli fili fe nung fûka fe jèngjèng fe ra dunia biring ma, a nûk a fa sèlāma, nung boniē dokha fe fē fe ra mubeë biring ma, nabán *aba* fe shukuma, kono mû mube kiring mawhóna fe ra. A mû *aba* iûbuiē kombi. E to nū a fûkama a sèli ek bè fe ra, a nûk a fala Fafe-ō, e *ba* a ra lū e bè, fe nabán ra, e mû fe kulong e nabán ra bāma.

34 Q. Awa, Mahámedu *ba* mubeë fa bānāde akbegbe ra, *ba* e nū fāta she biring tonkga ekang bè, e nū fāta nabán tonkga eba gèri fa bōreë *ba* ingnië ra ?

A. E fa bānāde, a nondi, akbegbe ra. Mohámedu mafinde malika bānābe akbegbe ra a to mû tū, awa, *ba* *aba* mubeë nū wama she hong, nabán mû nū fangbe a ma, *ba* a fe ra bā nabán mû niûbung e bè, a fala e bè Allah nū fe dangting mafeng a bè ak bè fe ra, a nûk a mû fe ra bā Allah mû nabán fala a bè a *ba* a ra *ba* mubeë mû nū wama na fe shukude, Allah fe fala a bè a nabán ra bā, a fa e ra dègama ra fe biring

A. No ; when one of his friends wished to fight, and cut off the ear of one of his enemies, Jesus rebuked him for it, and healed him whom his friend had hurt. He did not come to spread bloodshed and murder throughout the world, but to give peace and gladness to all who might believe in him, and to injure none. He did not curse his enemies. Even when they murdered him, he prayed for them, and said, Father, forgive them, for they know not what they do.

34 Q. Did not Mohammed's followers become very rich then, since they were allowed to take as much spoil as they could, from his enemies?

A. They became very rich indeed. Mohammed became a very powerful prince before he died, and whenever his followers wished to do any thing that might be hurtful to his interest, and whenever they were displeased with any thing that he did, he told them that God had made a new revelation to him concerning it, and that he did nothing for which he had not God's authority ; and when the people would not be-

shukude a nabán fala e bè. A to nū tū,
Abubakari aba funga fange nū Malika ra,
a nūk a fa mubeë akbegbe ra degama ra na
fe falade, Mohámedu nū Allah ba Rafūla
ra.

35 Q. Masēha nung aba talamēdaë a ra
bā na kē?

A. Adē ; she mū nū na Masēha bè fē fe
ra mube kiring ma a ti fe ra a hong. Iliē
nū na shūke shubeë bè, nung tēë nū na ko-
rē whoneë bè, kono, Isua mū ire shota aba
hungji shā fe ra. A mū ē dunia nāfuli feng.
Aba fungaë mū mafinde bānābe ra ēba iūb-
uiē ba sheë ra. Isua ba melkūta nū na dunia
dangting ma. Mube kiring mū mafinde
malika ra a to tū, nabán nū aba funga bá-
nābe ra. Kāme to e shuku, iē whūli to nū
na e ma, e to nū tagangbe, Isua ba fungaë
nūk e nièri beri ō beri ma, e nūk e nū wa-
ma fe fange ra bā e bè nabán e ra niābu.
Fe mū nū na e bè ē dunia ma mīne tōra fe,
whóna fe, nung fūka fe. E ienkgi na a ma
nū a fe niābe mā ra e bè, ba e fāta araiāni
lē, ba e tū, ak bè fe ra, nabán tū ek bè fe ra.

36 Q. Kono, mubeë akbegbe mū fe whó-

Heve that God had told him what to do, he obliged them by the sword to receive whatever he said to them. After he died, Abubacary, his good friend, became king, and obliged great multitudes by the sword to receive Mohammed as the prophet of God.

35 Q. Did Christ and his apostles behave in this way?

A. No; Christ had nothing to give to any one that he might support him. The beasts of the field had holes, and the birds of the air had nests, but Jesus had not a place where he might lay his head. It was not the riches of this world after which he fought. His friends never became rich by the spoils of their enemies. The kingdom of Jesus belonged to another world. No powerful friend of his became a king at his death. Hungry, thirsty, and weary, the friends of Jesus went about continually, trying to do good to those who hated them. They had troubles, hardships, and death only to look for in this world. They thought it would be well if they got to heaven at last, for his sake who died for them.

36 Q. But did not many suffer great

na akbegbe lë, e to gèri sho Mohámeduk bē fe ra?

A. Bohe ō bohe ma gèri sho fe niûbung mubeë bè pífa fèli fe bè, e nûk e wama Allah mabande eha gèri fa boreë fûka fe ra, e to mû wama a mabande fe fange fē fe ra e ma. Mubeë akbegbe gèri shōma ha e fāta she biring tonkga ekang bè e to gèri shoma, nabán na eha gèri fa boreë bè, ha e fāta eha ginèë tonkga eha ingnië ra, nung eha tēma-dië, nung, ha e fāta e tonkga ekang bè eha ginèë ra. Mubeë akbegbe gèri shōma, e nûk e bírama e to gèri shōma, e to mû fāta shëribëshe fange shota ēme ë shëribëshe; kono mubeë akbegbe mû she ra falama fe fange ra bā fe ra mubeë bè, fe fange ra bā fe ra eha iûbuië bè, nabán e ra niābuma pífa mubeë dangting biring bè, e nûk e mû wama a ra bā nakë, kāme to e shukuma, ië whûli akbegbe to na e ma, e to na tagangbe akbegbe ra, e to na nènèbe mîne e tû. Mubeë inda tima tōra fe akbegbe buing, mîne nièmeë dundūndi dankgu, e ienkgi to na a ma, e fama bánāde; kono, fe whóna na a ra kiring lë fe ra, nabán būma na kë, mîne nièmeë tonkganāni to dankgu, ēme Masēha mube inda a ra bā kë nabán ma.

hardships when they fought for Mohammed?

A. In every country people like better to fight than to pray, and they like better to pray that God may destroy their enemies, than that he may confer blessings on them. Enough of people will fight if they can get every thing that belongs to their enemies for fighting, and if they can take their wives and their daughters from them, and make them their own wives. Many fight, and even fall in the fight, for less wages than this; but few lead a life of hunger, thirst, weariness, and trouble, that they may do good to men, even to their bitterest enemies, and at last die in poverty. Some may submit to very great hardships for a year or two, when they have the prospect of becoming rich at last; but it is a hard matter to find one who will persevere in these circumstances for more than forty years, as some of the followers of Jesus did.

37 Q. Masëha mubeë mū nū wama fa mubeë ra eba sèli fe shukude dègama ra beri inda ma?

A. E mū a ra bā na kē, mīne niēmeë kēmèë shûkung dankgu Masëha bambe ra. Na beri to nū dankgu, mubeë akbegbe nabán ekang bíli Masëha mubeë, e nûk e gèri sho e ra, nabán mū eba sèli fe shuku, e nûk e feë niābe dangting akbegbe ra bā, kono, Masëha nung aba fungaë mū nū wama aba sèli fe ti dègama ra beri ō beri ma. A fe niābe na a ra a nondi, ba mubeë gèri shōma eba sèli fe ti fe ra. Mube fe shukuma whó-rowhóro ra, ba a shukuma mīne mubeë a fûka.

38 Q. Mubeë nabán ekang bíli Masëha mubeë, e mū boniē tèri feë akbegbe masumbu Masëha ba fe ra, na beri ma, Mohámedu akang bíli Allah ba rasūla nabán ma.

A. E boniē tèri fe akbegbe shuku Alára-ba bohe ma, Mohámedu nū bèribe nabánde. Inda ienkgi na a ma nū mubeë ba bèrië tū eba bimbië fokhera. Inda fala Masëha ba ingā nū Allah ra, e nûk e sèli a bè. E nûk e ë feë shuku, nung boniē tèri feë dangting akbegbe.

37 Q. Did Christians never try to make people receive their religion by the sword?

A. They never did so till more than three hundred years after Christ. After that time, many who called themselves Christians, both fought against those who did not embrace their religion, and did many wicked things besides; but Jesus and his friends never tried to establish his religion by the sword. It is certainly exceedingly wicked to fight, in order to establish a religion. A man will believe a thing very firmly indeed, when he will suffer death rather than deny it.

38 Q. Did not those who called themselves Christians, mix many absurd doctrines with Christianity, about the time that Mohammed gave himself out for the prophet of God?

A. They held many absurd doctrines in Arabia, the country in which Mohammed was born. Some of them believed that mens souls died with their bodies. Some of them said the mother of Christ was God, and worshipped her. These and many absurd things they believed.

39 Q. Mohámedu mū feë fange akbegbe fala mubeë bè?

A. A ë feë niābe mafeng e bè, mubeë nabán shuku, nabán ekang bíli Masēha mubeë, a nūk a feë fange dangting akbegbe fala e bè. Iamfa mube kiring feë fange inda fala-ma. Mube ō mube mū fāta mube *ba* fe shuku, *ba* a mū fe fange kiring fala. *Ha* sèra sho mube wama nāfuli kanabe sèra bōre ma, a mū falama a bè, a wama *aba* hung madong. A falama a bè a fe fange mā ra *ba* mube kiring bōre *ba* hung madomma, a falama a wama sèra fange sho a ma. Iamfa mubeë biring dè niūbung fēma mubeë ma, *ba* e wama *eba* hung madong. Mubeë akbegbe ule falama, *ba* mube inda sheribēshe fange fēma e ma she ra fala fe ra na kē. Mubeë akbegbe uleë wolikēmè shāma Allah kabē-ra húma akang na, *ba* mubeë e mafindema Munkgēë bānābe ra ēme Mohámedu nū na kē nabán ma, ë she ra fala fe ra.

40 Q. Kono, Mohámedu mū fe fange akbegbe ra-bā?

A. A sheë akbegbe fē mubeë nēnēbe ma, a nabán tonkga *aba* gèri fa bōreë *ba* ingniē ra. A mū she fē e ma akang bè nū nabán

39 Q. Did not Mohammed tell many good things to the people?

A. He pointed out to them that there were bad things which those who called themselves Christians believed, and told them many good things besides. Every impostor tells some good things. No one would believe a person who said nothing that was good. When a merchant wishes to sell spoilt goods to his neighbour, he does not tell him that he wishes to cheat him. He tells him that it is a bad thing for a man to cheat his neighbour, and that he intends to let him have a good bargain. All deceivers talk in pleasant language to those whom they wish to deceive. There are plenty of people who would tell lies, should any one pay them well for it. There are many who would tell a thousand lies about the great God who made them, should the people make them as powerful kings for doing so as Mohammed was.

40 Q. But did Mohammed not do many good things?

A. He gave to the poor a good deal of the spoil that he took from his enemies. He never gave them any thing of his own.

na. A nāfuli tonkga beri ō beri ma, mubeē ha ingniē ra nabān mū niūbung a bè, a nūk a a fē aba fungaē ma. A nūk a mubeē akbegbe ra fala nēnēbe ra, pīsa e bè a fa nabān ra bānāde. Mube kiring mā kulong a a ra bā kē nabān ma aba bankhi kuē, fe nabān ra, a fala mubeē bè, Allah nū fala a bè, a ha fala mubeē bè, e na mā fa a hong beri akbegbe ma, e na mā bū a fokhera beri kiring ma, e na mā fe fala a fokhera. Hung fange nū na rasūla bè, a mū nū wama boniē tēri fe inda fē e ma bane fe ra. A fala e bè, a iage ha a fala e bè e ha mine aba bankhi kuē, kono, Allah nū fala e bè e na mā bū. A aba ginēē ra bólo beri akbegbe ma, e to mū niūbung a bè, kono a fala mubeē biring bè, e na mā e tonkga fono eha ginēē ra, a nūk a gāhu ē fe hong e nū na fe falama eha bameē nēnē bè, Mohāmedu a ra bā kē nabān ma aba bankhi kuē.

41 Q. Masēha a ra bā na kē?

A. Adē; bankhi mū nū na Masēha bè lū fe ra a kuē. A fe whóna mū nū na a ra a bè, ha mubeē biring nū fe matō a nabān ra bā.

42 Q. Mohāmedu mung fe fala Masēhak bè fe ra?

He always took money from those whom he disliked, and gave it to his favourites. He made more people poor than he made rich. No one knew how he behaved to his own family, for he said God had commanded him to tell the people, not to visit him much, or to stay long with him at one time, or to converse with him. Mohammed was too cautious to give them any foolish story to carry away. He told them he was ashamed to bid them go out of his house, but that God had told them not to stay long. He often turned away his wives when they displeased him, but he allowed no man to marry them afterwards, lest they should tell their new husbands, how Mohammed behaved in his own family.

41 Q. Did Jesus behave in this way?

A. No; Jesus had no house of his own to dwell in. It would have been nothing to him, had all the world seen his behaviour.

42 Q. What did Mohammed say of Christ?

A. A fala a fa *hawaiaë* ra, *mubeë* *nabán* tō, a *nûk* a *nū* nondi fe ra, Allah *nûk* a fa a ra *bálangde* *bèri* *hadūfa* ra, a *nûk* a *nū* fama *bíli* fange *fhota* ë *dunia* ma, nung *du-nia* ma *nabán* fama.

43 Q. Mohámedu na fala, Masēha *nū* Allah *ba* di ra?

A. Mohámedu *ba* kong *mubeë* *bonië* *tèri* *feë* *akbegbe* fala ë *fek* *bè* fe ra. E fala Allah *dië* *bame* nung *dië* *ginè* *fhota* *ēme* *mubeë* e *shotama* *kë* *nabán* *mā*, e *nûk* e fala *malākaë* *akbegbe* *nū* *aba* *dië* *ginè* ra. Mohámedu na *maseng* e *bè*, ë fe *bonië* *tèri* fe *nū* na a ra, kono a fala *Ifua* *nū* fe ra, a *nûk* a mine Allah, *aba* *ingā* *nûk* a na fe fala *malāka* *bè*, em di *bame* *shotama* mung *kë*, *ba* *bame* *mū* *shā* em *fokhera*? *Mariam* *nûk* a a *bèri*, a to *mū* *bame* *kulong*. Mohámedu na fe fala, *malāka* *nū* fala *Mariam* *bè*, Allah *she* ra fala *nabán* *niûbung* a *bè*. Kono, Mohámedu *mubeë* *mū* *bonië* *tèri* fe *kiring* *falama* ë *fek* *bè* fe ra, e fe *nohabe* *falama*. *Ha* e *mū* fe *nohabe* *lū*, e *nabán* *falama* ë *fek* *bè* fe ra, *mube* *kiring* *mū* *fāta* ë fe fala e *fokhera*, *ba* a *gāhuma* Allah *hong*.

44 Q. Mohámedu fala *Ifua* *nū* na *beri* *ō* *beri* ma?

A. He said he came with evident miracles; that he was the word of truth; that God strengthened him with the holy Spirit; that he should be honourable in this world, and in the world to come.

43 Q. Did Mohammed say that Christ was the Son of God?

A. Mohammed's countrymen told a great many foolish things about this. They said God begat sons and daughters as men do, and that many of the angels were his daughters. Mohammed pointed out to them, that this was absurd; but he said that Jesus was the word, and that he proceeded from God himself, and that his mother said to the angel, How shall I have a son, since a man hath not touched me? and that Mary bore him without knowing a man. Mohammed said, that the angel told Mary that God created that which he pleased. But the Mohammedans talk not only absurdly, but they talk abominably about this point. Till they lay aside the vile things that they say about it, no one who fears God can talk with them concerning it.

44 Q. Does Mohammed say that Jesus existed from eternity?

A. Adē ; a fala Allah a ra fala. Allah bimbi ra fala a bè a nondi, kono a nū na Mariam to mū nū a bèri. Mohámedu fala a miue Allah, kono, Allah a ra fala mung kē *ba* a mine atang ? Mohámedu mū fala beri inda ma mube dangting mine Allah. *Ha* a mine Allah, Allah mū a ra fala ēme a mubeē dangting ra falama kē nabán ma a nondi. Ifua nū na *aba* Fafe fokhera, dunia to mū nū na ra falabe. A mafinde *bame* ra tū fe ra mukuba feē niābek bè fe ra, nung mubeē a matō fe ra, nung fe fala fe ra a fokhera fe nabán ra, e mū nū fāta fe fala a fokhera, *ba* e mū nū fāta a tō ēme ekang kē nabán ma. Mohámedu *ba* kong mubeē inda fe kiring fala Masēhak bè fe ra, inda fe dangting fala ; kono, biring nū fe kiring ra Mohámedu bè, *ba* a nondi fala, *ba* a ule fala, *ba* a fe fange fala, *ba* a fe niābe fala Masēhak bè fe ra, *ba* a nū fāta fa *aba* kong mubeē ra falade, a nū Allah *ba* rasūla ra akang na.

45 Q. Mohámedu *ba* mubeē ē fe falama, Allah mū na mīne kiring ?

A. Eo ; nung Masēha mubeē a falama na kē ; kono e falama a mafinde *bame* ra tū fe ra *eba* fe niābek bè fe ra. Kono, e mū fa-

A. No ; he says that God made him. God indeed made a body for him, but he existed before he was born of Mary. Mohammed said that he proceeded from God ; but how did God make him, since he proceeded from him ? Mohammed never said that any one else proceeded from God. Surely when he proceeded from God, God did not make him as he makes other men. Jesus existed with his Father, before the world was made. It was that he might die for our sins, that he became a man, and that men might see him and converse with him, for they could not have conversed with him, had they not seen him in their own likenesses. Some of Mohammed's countrymen said one thing about Christ, and some of them said another ; but it was all one to Mohammed, whether he told truth or falsehood, whether he told good or evil of Christ, provided he got his countrymen to acknowledge himself as the prophet of God.

45 Q. Do the Mohammedans say there is only one God ?

A. Yes ; and the Christians say so too ; but they say he became a man, that he might die for their sins. They do not say,

lama a tū ēme a nū Allah ra, kono a tū ēme a nū hame ra. Allah mū fāta tū, mubeē ha bēriē e nūk e mū fama tūde. Bimbi kiring tū, Allah nabán ra fala aba di bè, fe nabán ra, Mohámedu nondi fe fala aba Korān kuē a to fala, “ Allah na she ra falama, nabán niūbung a bè,” a nūk a fāta a kana ha a ting, a nūk a fāta a ra fala fóno. Indē fāta na fala, Allah fāta nabán ra bā? Atang, nabán sheē biring ra fala, a nūk a fāta e kana, a fāta e ra fala fóno, a fāta e masēra berie wolikēmè ma ha a timma. Mubeē mū sheē akbegbe kulong, Allah banta nabán ra fala. Kono, Allah mū Masēha mube kiring magāhuma, ha Masēha banta tū ak bè fe ra. Masēha mubeē biring na fe kulong, Allah wama eba feē niābe ra lū e bè, ha a Masēha ra kīli mubeē tūbe niāma. Masēha mube kiring mū fāta gāhu ē fe hong, Allah a kírima araiáni kuē aba feē niābek bè fe ra, ha a Masēha tō araiáni kuē, nabán tū aba hung sèra fe ra. Allah nū fāta lū bimbiē kēmè kuē beri kiring ma ha a ting, ē bimbiē biring nūk e nū fāta tū beri kiring ma, kono a lang ha bimbi kiring, nung mube bēri kiring nū na Masēha bè, tū fe ra mubeēk bè fe ra, nabán nū fe niā-

however, that he died as he was God, but that as man he died. God cannot die, nor do the souls of men die, only the body which God had prepared for his Son died ; for as Mohammed says in his Korān, “ God createth that which he pleaseth,” and he may destroy it if he see proper, and afterwards create it again. Who can tell what God may do? He who made all things, may destroy them, create them again, and change them a thousand times if he pleases. It is very little of the works of God that men can know. No Christian, however, needs to be afraid of God, now that Christ has died for him. Every Christian knows that God is willing to forgive him, since he raised Christ from the dead. No Christian has cause to be afraid that God will drive him out of heaven for his sins, so long as he sees Christ there, who died for his redemption. God could have dwelt in an hundred bodies at once if he had pleased, and all these bodies could have died at one time ; but it was enough for the Son of God to have one body, and one human soul, that he might die for sinners, and shew to all men that God was willing to forgive their sins, and

he ra bā, nung na fe mafeng mubeë biring
 bè, Allah wama eha feë niābe ra lū e bè, a
 nûk a wama e tonkga a hong lū fe ra a fok-
 hera beri ō beri ma. Kono, Mohámedu
 fāta mung fe ra bā, eha hung sèra fe ra, na-
 bán nū fa Allah ra whónade? a nûk a lūma
 tūbe ia, a nûk a banta mafumbu bohe ra,
 tai kuë e nabán bília Mèdēna? Mohá-
 medu fala Ifua mū tū, awa, rasūla nabán mū
 tūbe, pisa rasūla bè nabán na tūbe, a nondi.

46 Q. Mohámedu boniē tèri fe fala Ma-
 sēhak bè fe ra na kē mung fe ra?

A. A na fe fala aha kong mubeë bè, Al-
 lah mū nū na mīne kiring, awa, a whóna
 beri ō beri ma, ha e fala she inda mū nū na
 ra falabe mīne Allah.

47 Q. Awa, Mohámedu ha mubeë fala-
 ma, Allah sheë biring ra fala?

A. Eo; kono, Mohámedu ha mubeë bo-
 niē tèri fe falama ē fek bè fe ra, fe nabán
 ra, e falama Korān mū nū ra falabe beri ō
 beri ma, a nûk a nū na beri ō beri ma.
 Kono, Mohámedu mubeë inda fe kiring fa-
 lama ē fek bè fe ra, mubeë inda nûk e fe
 dangting falama.

48 Q. Mohámedu ē ketāba shota mind-
 ing?

receive them to dwell forever along with himself. But what could Mohammed, who is now dead, and mingled with the dust at Medina, do for the redemption of those who had provoked God? Mohammed allowed that Jesus was alive, and surely a living prophet is better than a dead one.

46 Q. What made Mohammed speak so much nonsense about Christ?

A. He had told his countrymen, that there was only one God, and he was always provoked when they said, that any thing was not created besides him.

47 Q. Do the Mohammedans say then that God created all things?

A. Yes; but the Mohammedans talk nonsense about this, for they say that the Korān was never created, and that it existed from eternity; some of them, however, say one thing about this, and some of them say another.

48 Q. Where did Mohammed get this book?

A. A nûk a tala aba kong mubeë bè arai-
 ánië fhulifiring nû na e ra, Allah nûk a Ko-
 rân famba araiáni ma, nabán nû na bohe fē-
 ma, a nûk a fe dundūndi mafeng beri ki-
 ring ma, a nûk a dundūndi mafeng beri
 dangting ma, ēme a nû fang, nung ēme a
 niûbung Allah bè. A to a ra bā na kē, ha
 aba kong mubeë a ra mûkha fe indak bè fe
 ra, a nûk a fala e bè, Allah nû fe nènè ma-
 feng a bè ak bè fe ra. Aba kong mubeë
 whóna, fe nabán ra, a nû wama Seida ha
 ginè hong, a nûk a fa a ra aba ginè ra bó-
 lode, a nûk a a tonkga aba ginè ra, kono a
 fa Korân fe inda ra, ē fe fala fe ra e bè, Al-
 lah nû a fē a ma.

49 Q. Ha Mohámedu fa Korân ra na kē,
 fe inda mû ule fhā fe bōre húma, nabán nû
 na Korân kuë.

A. Beri akbegbe ma, a a ra bā na kē ;
 kono aba kong mubeë to na fe mafeng a bè,
 a fala e bè, Allah nû fāta feë biring ra bā
 nabán niûbung a bè, a nûk a aba feë nung
 dābeë masèra beri akbegbe ma. Ha Mohá-
 medu fe niābe inda ra bā beri inda ma, a
 nûk a a fhā Allah húma, awa, ha aba kong
 mubeë mû nû wama aba fe fhuku, a fa e ra
 a fhukude māfuri dègama ra.

A. He told his countrymen that there were seven heavens, that God sent it down to the one nearest the earth, and that he revealed a little of it now, and a little of it then, as was proper, according to his will. In this way, whenever his countrymen teased him about any thing, he told them that God had given him a new revelation about it. When his countrymen were displeased, because he coveted Seid's wife, prevailed on him to turn her away, and married her himself, he produced a passage of the Korān, telling them that God had given her to him.

49 Q. When Mohammed produced the Korān in this way, did one part of it never contradict another?

A. Very frequently ; but when his countrymen pointed out this to him, he told them that God had a right to do whatever he pleased, and that he very often changed his commandments and institutions. Whenever Mohammed did any thing that was bad, he gave God the blame of it, and when his countrymen were not willing to believe him, he soon made them believe him with the sword.

50 Q. Ifua a ra bā na kē?

A. Adē ; Ifua nondi fala beri ō beri ma, nondi fe kiring nûk a mû ule shāma nondi fe dangting húma. Mube kiring mû nû fāta fala a fe kiring fala beri kiring ma, nung fe, beri dangting ma, nabán ule shā a húma. Nondi rasūla kiring mû nû fāta a ra bā na kē beri ō beri ma. È fe nû na rasūla bè, nabán nû wama nāfuli hong, nung bíli fange hong ě dunia ma, a to mû niûbafa fe hong dunia bōrek bè nû nabán na.

51 Q. Mohāmedu mung fe fala ketābaëk bè fe ra, nabán nû na Jēhūdië ba ingnië ra nung Masēha mubeë ba ingnië ra, a to mû mafinde rasūla ra?

A. A fala, “ Jēhūdië falama Masēha mubeë mû dokhama she ō she ma, Masēha mubeë e nûk e falama Jēhūdië mû dokhama she ō she ma, kono firing biring ketābaë bāramma.” A fala fóno, Jēhūdië nung Masēha mubeë ketābaë kana, kono, e nû fāta ketābaë kana mung kē? Jēhūdië nung Masēha mubeë bonië tèri feë akbegbe fala, kono e nû fāta ketābaë kana mung kē? Inda nû fāta a maninga ketābaë kana fe ra, kono bōreë nû fāta a tō māfuri. Mohāmedu fala, e biring mû fe kiring shuku, kono e biring

50 Q. Did Jesus behave in this way?

A. No; Jesus always told the truth, one part of which never contradicts another. None could say, that he told one thing at one time, and a contrary thing at another time. No true prophet ever needed to do this. This was the part of a prophet who wished for riches and honour in this world, without caring any thing about the world to come.

51 Q. What did Mohammed say of the Scriptures, which were in the hands of the Jews and Christians, before he became prophet?

A. He said, "The Jews say the Christians are grounded on nothing, and the Christians say the Jews are grounded on nothing, yet they both read the Scriptures." He said likewise, that the Jews and the Christians corrupted the Scriptures. It is true the Jews and the Christians told many foolish things, but how could they corrupt the Scriptures? Some of them might have tried to corrupt the Scriptures, but the rest would soon have detected it. Mohammed said they did not all believe one thing, yet they all read the Scriptures,

ketābaë *bárang*, awa, e nū fāta ketābaë kana mung kē? *Ha* Jēhūdië nū a maninga ketābaë kana fe ra, Masēha mubeë mū nū fāta a tō nabán fe shuku Jēhūdië mū nabán shuku? *Ha* Masēha mubeë nū a maninga ketābaë kana fe ra, Jēhūdië mū a kulong? Mohámedu nū fāta ketābaë kana, nabán fa aba kóng mubeë ra dègama ra fe biring shukude nabán niûbung a bè, kono, Jēhūdië nung Masēha mubeë mū nū fāta e kana. Mohámedu mubeë inda fe kiring shukuma, inda fe dangting shukuma, kono *ba* inda a maningama Korān kana fe ra, bōreë fama a kulongde māfuri, e nûk e a falama dunia biring bè.

52 Q. Mohámedu a maninga ketābaë kana fe ra beri inda ma?

A. Masēha to nū banta fa dunia ma, a to nū banta feë akbegbe ra bā, mube dangting kiring mū nū fāta nabán ra bā, aba *bíli* ſiga ire ō ire ma shuge tēde ma. Mubeë akbegbe feë biring sība, e nū fāta nabán mûlang ak bè fe ra, fe inda nū nondi ra, fe inda nū ule ra, kono biring fala a nū mube ra *bíli* fange akbegbe nū na nabán bè, Allah nûk a a samba dunia ma, a nûk a feë akbegbe ra bā, mube kiring dangting mū nū

how then could they corrupt the Scriptures? Had the Jews attempted to corrupt the Scriptures, would the Christians, who believed quite differently from the Jews, not have detected it? Had the Christians tried to corrupt the Scriptures, would not the Jews have detected it? Mohammed was able to corrupt the Scriptures, who obliged his countrymen by the sword, to believe whatever he pleased, but the Jews and Christians could not corrupt them. Some of the Mohammedans believe one thing, and some of them another, but were any of them to try to corrupt the Korān, the rest would soon detect it, and tell all the world of it.

52 Q. Did Mohammed ever try to corrupt the Scriptures then?

A. After Christ came into the world, and did many things that no other man could do, his fame went abroad every where in the East. Many wrote every story that they could collect about him, whether it was true or false, but all allowed that he was a person of great celebrity, that he had been sent into the world by God himself, and that he had done many works which no other man could do. Some of these wri-

fāta nabán ra bā. Ē sība mubeë inda na
 mafeng, Masēha mū tū beri ō beri ma, aba
 iūbuië nûk e nū wama a fûka, kono, mube
 dangting bíra e ingnië ra nabán maninga
 Ifua ra akbegbe ra, e nabán fûka, e nûk e
 ienkgi a ma nū, a nū Ifua ra, Allah nûk a
 Ifua tonkga araiáni a to mū tū, a nûk a a
 sambā dunia ma fóno, aba ingā, nung aba
 barûngjië, nung aba fungaë ba bonië ra
 dokha fe ra, nabán ienkgi a ma nū aba iū-
 buië nū a fûka mîne a to buleng. Mubeë
 inda ë bonië tèri fe shuku, nabán mū nū
 fāta Masēha feë mafumbu eba bonië tèri feë
 ra, e nûk e a fala John to mū nū tū, nabán
 figa Masēha fokhera ire ō ire ma a to mū fa
 fûkade. John to a kulong, mubeë inda ë
 bonië tèri fe shuku nabán ekang bíli Masē-
 ha mubeë, a fala e bè wo na mā niūbafa a
 hong, a nûk a nondi mā ra. Kono, mubeë
 inda ë bonië tèri fe shuku, mîne niëmeë kè-
 mēë shūli nung tonkgashūli to dankgu, Mo-
 hámedu to kīli aba kong mubeë niāma, a
 to akang bíli Allah ba rasūla.

53 Q. Awa, Mohámedu ë bonië tèri fe
 shuku?

A. A fala a a shuku, kono, Mohámeduk

ters taught that Christ never died, and that when his enemies intended to put him to death, another person fell into their hands, who was exceedingly like Jesus, whom they put to death, supposing him to be Jesus, and that God took Jesus up into heaven without dying, and sent him back to the world afterwards, to comfort his mother, his relations, and his friends, who always thought his enemies had killed him, till he returned. This foolish story, some who called themselves Christians, and who could not get the doctrines of Christ to mingle with their own foolish notions, told while John was alive, who had accompanied Christ every where in his life-time. As soon as John found, that some of those who called themselves Christians, believed this absurd story, he told them to pay no regard to it, and that it was false. Some believed this foolish story, however, about five hundred and fifty years afterwards, when Mohammed arose among his countrymen, and called himself the prophet of God.

53 Q. And did Mohammed believe this foolish story?

A. He said he believed it; but it was

bè fe mū nū na a ra, *ba* a nū nondi ra, *ba* a nū ule ra, *ba* a nū fāta *aba* fe ti. A nūk a ketāba lē, mube nū nabān sība, nabān mū Masēha kulong kē fang, nabān mū nū a tō beri ō beri ma, Mohāmedu mubeē nūk e a bīlima Anjēla Ifua, a nūk a ē boniē tēri fe lē a kuē, ē fe shuku nondi ra Masēhak bè fe ra, a to mū niūbafa ketābaē hong nabān nondi feē fala ak bè fe ra, nabān na Masēha mubeē *ba* ingniē ra, bohe ō bohe ma mīne to. Mohāmedu nū rasūla sinkge ra nabān mē ketābaē ra, a nūk a mū nū fāta mē e ra *ba* a nū nondi rasūla ra. Jēhūdiē nung Masēha mubeē wolikēmēē akbegbe a kulong ketābaē mū nū kanabe, awa, fe a nabān fala, a nūk a nū fe fange ra pīsa Mohāmedu *ba* fe bè. Mubeē fāta a shuku Mohāmedu ule shā Allah hūma, malāka Gabrēla hūma, nung akang hūma, e to mū fāta a shuku, Masēha *ba* fungaē, nung iūbuiē wolikēmēē, mū a kulong mubeē to a fūka. Mubeē fāta a shuku mube kiring fāta ule fala nāfuli shota fe ra, e to mū fāta a shuku Allah iamfa dokha mubeē wolikēmēē fū bè beri kiring ma. Kono, rasūla whōra ginēē nū na nabān bè, nung funkgutungjiē fange bīing a nū nabān fāta shuku *aba* gēri fa bō.

all one to Mohammed whether it was true or false, provided it tended to establish his own cause. He met with a book written by some one who knew little about Christ, and who never saw him, which the Mohammedans call Anjeli Ifua, in which he met with this foolish story. This book he received as a true account of Christ, while he disregarded the books which really gave a true account of him, and which are in the hands of Christians in every part of the world till this day. Mohammed was the first prophet who rejected the Scriptures, nor would he have rejected them, had he been a true prophet. Many thousands of Jews and Christians agreed that the Scriptures were not corrupted; and surely their word was better than the word of Mohammed alone. It is not so difficult to believe, that Mohammed told lies concerning God, the angel Gabriel, and himself, as to believe that thousands of Christ's friends and enemies, did not know when he was put to death. It is easier to believe, that one man told a lie with a view to advantage, than to believe that ten thousand people were deceived at once by God himself. But it was

reë niāma, nabán fala Allah whóna a ma,
fe nabán, a mū hame dangting ha ginè tonk-
ga akang bè a to mū nū a tonkga fending,
nabán kana fe, uli fili fe, nung fûka fe jèng-
jèng dunia biring ma aba sèli fe ti fe ra;
rasūla nabán a ra bā na kē mū nū fāta niū-
hafa Allah ha ketāba hong. A fe whóna
nū na a ra Mohāmedu bè, ha ak bè fe mū
nū na a ra, ha Allah ha ketāba nū ule shā
fe nènè biring húma, a to fala Allah nū a
maseng a bè, aba kong mubeë to a ra mukha
fek bè fe ra a nabán ra bā.

54 Q. Mohāmedu mū boniē tèri fe ak-
begbe fala aba Korān kuë?

A. A boniē tèri fe akbegbe fala a nondi.
A fala mubeë Korān shuku nabán nū tū
kuóre a mā ra, nièmeë wolikèmèë firing to nū
banta dankgu. A fala Solomon ha gèli mubeë
nū mubeë ra, bèrië niābe ra, nung whóneë
ra, bèrië niābe nûk e bankhië fange ti a bè,
inda gèmèë fange ra mine a bè bā kuë, inda
lū a fokhera, e nûk e fe biring ra bā a na-
bán fala e bè; kono, muku mū fāta bū bo-
niē tèri fe biring fala, a nabán fala aba Ko-
rān kuë.

not for a prophet who had nine free wives, and as many pretty girls as he could catch among his enemies ; who said God was displeased, because he did not take another man's wife sooner than he did ; who spread desolation, bloodshed, and murder, throughout his country, in order to establish his religion : it was not for such a prophet as this, to pay any regard to the book of God. It would have been an hard affair for Mohammed, had he allowed the book of God to confute every new revelation which he said God gave to him, when his countrymen teased him about his conduct.

54 Q. Does Mohammed not tell a great deal of nonsense in his Korān ?

A. He tells a very great deal of nonsense indeed. He said that people believed in the Korān, who lived more than two thousand years before he was born. He said that Solomon had an army of men, devils, and birds ; that devils built palaces for him ; that some brought him precious stones out of the sea, and some waited on him, and did every thing that he bid them ; but it would be tedious to mention all the nonsense that he tells in his Korān.

55 Q. Korān kiring fe falama Mohámedu nabán ra bā ?

A. Ketābaë dangting akbegbe Mohámedu ba feë falama muku bè ; muku bonië tèri feë tingkama ak bè nabán na Korān kuë, kono aba mubeë, nabán ketābaë sîba ak bè fe ra, e nûk e bonië tèri feë falama muku bè nabán dankguma e ra. Ketāba sîba mubeë, nabán pífa dangting bè, e nûk e na fe falama muku bè, Mohámedu to nû dimēdi iore ra, a to ienkgifa iûbēë hong, mubeë firing, sho sheë fibe nû na nabán ma, e nûk e fa a hong, e nûk e she ra mine nabán nû na a kuë, e nûk e a mabā, a nûk a fa ginè hong, nabán ienkgifa a hong, uli nû na a ma, a nûk a fala a bè, malāka kiring to linkga shuku aba ingnië ra, malāka dangting she mabā e nabán ra mine a kuë, a nûk a shā e fēma she to mû nû na a kuë, mîne e she shā a kuë fóno, nung aba fúru magèli fóno. È ketāba sîba mubeë inda falama muku bè, rasūla to nû gèri shōma, gè mè aba ningjië inda tála. Rasūla ba uli to famba shúli bohe ma, bohe nûk a bë. Na beri

55 Q. Does the Korān only give information concerning what Mohammed did ?

A. Plenty of books besides tell us about Mohammed ; but if we learn foolish things concerning him in the Korān, his followers, who write books about him, tell us still more foolish things concerning him. Some of the best of them tell us*, that when Mohammed was a boy keeping sheep, two men clothed in white, took out his intrails and washed them, and having come to his nurse, all besmeared with blood, he told her, that while an angel held a bason in his hand, another washed his intrails, and he lay empty beside them, till they put them in again, and closed up his belly. Some of these writers tell us, that when the prophet was fighting once, a stone knocked out one of his teeth. As soon as the prophet's blood began to drop on the ground, it opened. The pro-

* These stories are related by Abulfeda, although not exactly as I have told them. I have inserted them as I learned them from the Mohammedans on the coast of Africa, because I knew them to be familiar to them. They are to be found in a book which they call Maloodi Nabee, or the Prophet Maloodi. Some say that two of Mohammed's teeth were knocked out, and that one of them is miraculously preserved till this day.

ma rasūla fa uli ra shūlide aba bèlabēē ma
 mīne mube inda fa a hong, nabān she inda
 shā a buing, fe nabān ra, bohe nū mārīma
 e gerung. Kono, boniē tēri fe akbebbe na
 ketābaē kuē na kē, Mohāmedu *ba* mubeē
 banta nabān sība eba rasūlak bè fe ra. Mu-
 be kiring mū ē hawaiaē tō mīne Mohāmedu,
 nung malākaē, nabān mū niūhafa e hong
 fōno beri ō beri ma ; kono, e Mohāmedu lū
 e biring fala fe ra aba kong mubeē bè akang
 na.

56 Q. Mohāmedu nū rasūla ra ēme Ma-
 fēha ?

A. Adē ; Mafēha hawaiaē akbegbe ma-
 feng ; kono, Mohāmedu *ba* kong mubeē to
 fala a bè a *ba* hawaiaē mafeng, a fala e bè,
 Allah mū nū a famba hawaiaē mafeng fe ra.
 Mafēha hawaiaē mafeng mubeē akbegbe niā-
 ra ; *ba* Mohāmedu fe ra bā beri inda ma mubeē
 mū fāta nabān ra bā, mube kiring mū a tō
 mīne Malākaē, nabān mū fa beri ō beri ma
 a fala fe ra. Mafēha to hawaiaē mafeng, ē
 hawaiaē nū ra fangbe mubeē akbegbe ma ;
 kono, Mohāmedu *ba* hawaiaē mū fe fange
 ra bā mube kiring bè. Ifua fala aba mu-
 beē bè e na mā gēri sho aba fēli fe ti fe ra ;
 Mohāmedu fala aba mubeē bè, *ba* e mū nū

phet then made the blood drop on his hands, till some one came and put something below it, to prevent the ground from swallowing them up. But the books which Mohammedans have written about their prophet, are full of nonsense of this kind. No one ever saw any of these wonderful things, but Mohammed and the angels, who never troubled themselves about them any more, but left Mohammed to tell them all to his countrymen himself.

56 Q. Was Mohammed not such a prophet as Christ was?

A. No ; Christ wrought many miracles. When Mohammed's countrymen told him to work miracles, he told them, God had not sent him to work miracles. Christ wrought miracles in the presence of multitudes of people. If Mohammed ever did what no body else could do, none ever saw it but the angels, who never appeared to bear testimony to it. The miracles which Jesus wrought were of advantage to many. Mohammed's miracles were of advantage to none. Jesus forbade his followers to fight for his religion. Mohammed told his followers, that if they would not fight they

wama gèri fhōde e nū figāma Jehānama,
kono *ba* e bíra e to nū gèri fhōma, e nū
figāma araiāni māfuri. / *Ha* Ifua fa whondi
mubeë hong, *ba* a fa nia tèri mubeë hong,
ba a fa nièri tèri mubeë hong, a nûk a e ra
ièlang; Mohāmedu *ba* gèli feë mubeë woli-
kèmèè ra fala whondi mubeë ra nung nia tèri
mubeë ra, nung nièri tèri mubeë ra. Ifua
mubeë tūbe ra kîli gningniède fóno; Mohā-
medu wolikèmèè fûka. Ifua wa *ba* mubeë
nū niābe ra, *ba* gèli niûbung e bè; Mohāme-
du wa *ba* aba mubeë mû aba gèri fa boreë
fûka e nabán tonkga e to nū gèri fhōma.
Ifua nū na nènèbe ra fe fange ra bā fe ra
mubeë bè; Mohāmedu fa bánāde aba gèri
fa boreë *ba* sheë ra. Ginè whûli mû nū na
Ifua ma; ginèè nung nāfuli firing niûbung
Mohāmedu bè, a nûk a ginè bánābe tonkga,
nabán nū fāta ti a hong, a to mafinde ra-
fûla ra. Ifua nū nènèbe ra, aba fungaë nûk
e nū iûbe shuku mubeë nènèbe dundūndi
ra; Mohāmedu fa bánāde aba giné *ba* nāfuli
ra sinkge ra, awa, mubeë inda mafinde aba
fungaë ra, nabán nū bánābe ra pífa Aláraba
mubeë akbegbe bè. Ifua mû fala mube
kiring bè a *ba* fe ra bā beri ō beri ma, a mû
nū wama nabán ra bā akang na; dābe ki-

would be damned, and that if they fell in battle they would go immediately to heaven. When Jesus met with the sick, the blind, and the lame, he healed them. Mohammed's wars made thousands sick, and blind, and lame. Jesus raised the dead to life. Mohammed murdered thousands. Jesus wept because men were wicked, and delighted in war. Mohammed wept because his followers did not kill all his enemies whom they had taken captives. Jesus led a life of poverty that he might do good to mankind. Mohammed made himself rich with the spoils of his enemies. Jesus had no desire for women. Mohammed loved both women and money, and married a rich lady, who was able to support him when he became prophet. Jesus was poor, and his friends were a few poor fishermen. Mohammed first enriched himself with his wife's fortune, and then got some of the richest men in Arabia to be his friends. Jesus never asked any one to do what he was not willing to do himself. Mohammed had one

ring nū na Mohámedu bè, nung dābe dang-
ting aba mubeë bè. Ginè kiring mū nū na
Ifua bè, ginèë shulimanāni nū na Moháme-
du bè, nung funkgutungjië fange biring a
nū fāta nabán shuku aba gèri fa bōreë niā-
ma. Ifua nū nēnébe ra, kāme a shuku, iē
whūli nū na a ma, a nūk a nū tagangbe fe
fange ra bā fe ra mubeë bè ; Mohámedu
mèlkūta feng, a nūk a nièri uli tègi a shota
fe ra. Ifua fala aba mubeë bè, e mū nū fā-
ta fe lē è dunia ma mīne tōra fe ; Moháme-
du fala aba mubeë bè e ba gèri sho, e ba eba
gèri fa bōreë fūka, e ba e mafinde kuongjië
ra, e ba eba sheë biring tonkga ekang bè, e
ba funkgutungjië tonkga e nū fāta nabán
shuku e niāma. Munkgē biring kiring nū
Ifua ba iūbui ra ; Mohámedu fa bánāde,
munkgēë bánābe nūk e mafinde aba fungaë
ra. Ifua ba mubeë nū nēnébe ra e to
gningniē, nung e to tū ; Mohámedu ba mu-
beë fa bánāde písa akbegbe bè nabán nū
na shuge tēde. Ifua Allah mabande ek bè
fe ra nabán a fūka ; Mohámedu aba gèri fa
bōreë kombi. Ifua fe fange ra bā aba iūb-
uië bè ; Mohámedu aba iūbui biring fūka,
aba dègama nū fāta nabán lē. Ifua fala
sinkge ra a nū wama tū aba mubeëk bè fe

law for himself, and another for his followers. Jesus had no wife. Mohammed had nine, besides all the pretty girls that he could catch among his enemies. Jesus spent a life of poverty, hunger, thirst, and weariness, to do good to men. Mohammed fought a kingdom*, and waded in blood to obtain it. Jesus told his followers that they had trouble only to look for in this world. Mohammed told his followers to fight, to kill his enemies, to make slaves of them, to take for themselves every thing that belonged to them, to catch all the pretty girls that they could get among them, and make them their wives. Every king was an enemy to Jesus. Mohammed became rich, and powerful kings became his friends. The followers of Jesus lived and died in poverty. The followers of Mohammed became the richest men in the East. Jesus prayed for those who murdered him. Mohammed cursed his enemies. Jesus did good to his enemies. Mohammed murdered every enemy of his whom his sword could reach. Jesus proposed to die for his followers at the beginning. Mo-

* Some have found fault with saying that Mohammed became a king; but I see no reason for denying it, merely because he did not observe the titles, grandeur, and royal ceremonies of eastern monarchs.

ra ; Mohámedu e biring fûka a gāhu nabari
 hong. Isua *ba* iûbuië atang fûka ; Moháme-
 du *aba* iûbuië biring fûka a nû fāta nabān
 fûka. Isua mû nû fāta feë fange lukung a
 nabān ra bā mubeë bè ; Mohámedu mû nû
 fāta fe fange mafeng a nabān ra bā. Isua
 tû, kono a kîli sono ; Mohámedu na tûbe
 Mèdēna kue. Allah Isua *ba* sèli fe ti ; dè-
 gama Mohámedu *ba* sèli fe ti. Mubeë ma-
 finde akbegbe ire ō ire ma e Isua *ba* sèli
 fe shuku nabānde beri ō beri ma ; e mafinde
 dundūndi ra beri ō beri ma, e to Moháme-
 du *ba* fe shuku. Kiring Allah *ba* sèli fe na
 a ra ; bōre munkgē niābe *ba* sèli fe na a ra.

Mawhoring fe shéni fa niēng.

hammed murdered all of whom he was afraid. The enemies of Jesus murdered him. Mohammed murdered as many of his enemies as he could. Jesus could not conceal the good that he did to the people. Mohammed could not shew the good that he did. After Jesus died he rose again. Mohammed is lying dead at Medina. God established the religion of Jesus. The sword established the religion of Mohammed. The people have always increased where they have received the religion of Jesus. They have always decreased, where they have received the religion of Mohammed. The one is the religion of God ; the other is the religion of a tyrant.

THE END OF THE SIXTH CATECHISM.

REMARKS concerning the COUNTRIES in the
Neighbourhood of SIERRA LEONE.

I AM often mortified when I find that those who wish to do something for the civilization of the Africans, never think of them almost, without associating the North American Indians, or some other wandering people, in their minds along with them. Notwithstanding the vast number of communications which have been received from Sierra Leone that might correct this mistake, this habit of think-

ing about the Africans seems to have become so inveterate, that nothing makes a sufficient impression on the minds of the good people of Britain to correct it. I am so impressed with the importance of forming an accurate idea of the state of society on the west coast of Africa, in order to promote its civilization, that I must beg to be excused for inserting the following remarks.

1. The Susoos and Mandingas are much more cleanly in their clothes and furniture than most of the people of the north of Scotland, and much more polite in their address and behaviour. Nothing is irksome in their manners except their beggary, which must be allowed to be almost intolerable.

2. They are much more employed in manufacturing cloth than the people of the Highlands of Scotland. They supply several neighbouring nations with cotton cloths.

3. They work iron and wood into every kind of instrument which they use in agriculture, &c. The Susoos even make ear-rings for the women of iron, which are not altogether unhandsome. I have often visited a Susoo man who lives at Bashia, when he was building a vessel wholly with his own hands, which, I suppose, would carry about fifteen tons.

4. The Susoos and Mandingas do not live in a scattered way, as the people live in country places in Britain. They live in villages containing from an hundred to two thousand people. Few of their villages contain fewer than three or four hundred.

5. A most profound respect is paid to all old people, by all the Africans with whom I have ever been acquainted.

6. No people in the world are prouder of their liberty than the free people in the Susoo and Mandinga countries, and to call a man a slave, who is really not free, would be a sufficient ground for a quarrel.

7. The Susoos are a superstitious people, and dislike to think about true religion, when it is offered to their consideration; but they think and speak with horror of the bloody superstitions of some places to the leeward, and of Bengal, when they are told of them.

8. The generality of the Mandingas, who profess the Mohammedan religion, are as well acquainted with the doctrines of the Koran, as the generality of the people in Britain, who do not seem to be religious, are acquainted with the doctrines of the Bible. They are certainly much better acquainted with the early Mohammedan writers, than

the common people among the British are with the Christian fathers. Many in the Mandinga and Foulah countries are well informed concerning the rise and progress of the Mohammedan religion, and concerning its doctrines. Abraheemi a Mohammedan priest at Madeena, a town in the Foulah country, is said to be able to repeat the whole Koran, although it be written in a foreign language. I have never yet met with more grave and temperate people with regard to strong liquors, than the Foulahs and Mandingas. I do not hesitate to say, that I have not seen a more sagacious, discerning, and, in many respects, accomplished people. Their personal appearance may perhaps compare with that of any people in Europe.

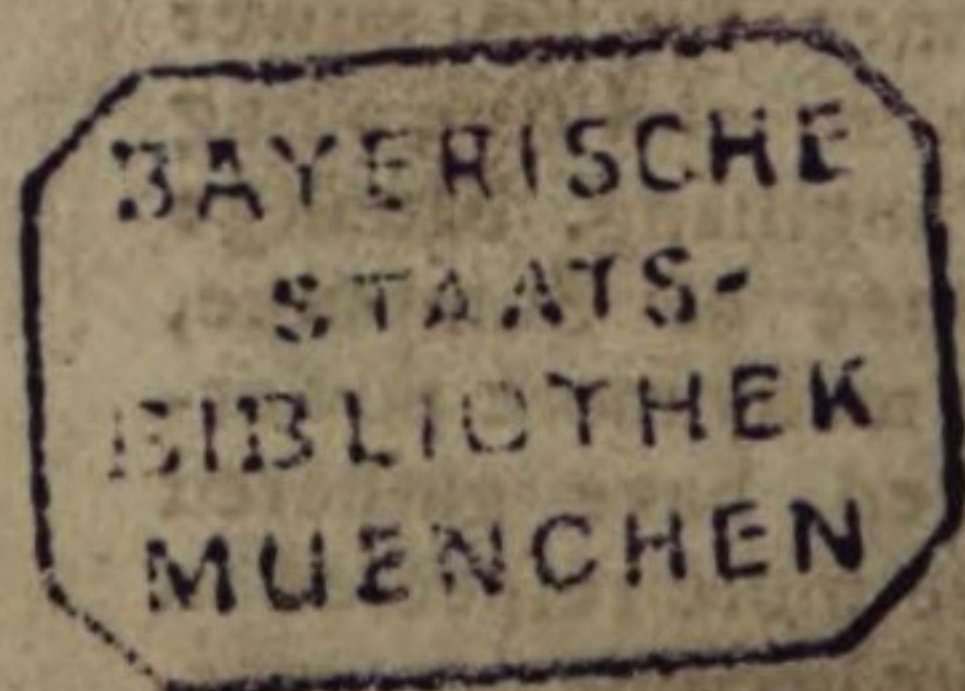
9. The Mohammedan religion has tended very much to civilize the Africans wherever it has been received. They have received the Koran, and read it, and been guided by its precepts, although written in a foreign language. To what degree of improvement might they have arrived, had they received the Bible in their own?

10. Among the Foulahs and Mandingas, all criminal trials are conducted and determined according to the laws contained in the Sonno.

11. In every Susoo town there is a chief, munkge, or tai kangji, who, with the advice of the elders, governs it, without being accountable to any other town for the management of his authority. Sometimes the chief is chosen by the people, and has no property in them, but very frequently when a man has been prudent enough to save a little property, he purchases a few slaves, and forms a town with them. By the profits of their labour, he buys a few more occasionally, according to his ability, till he becomes a powerful chief. As soon as his countrymen see his power increasing, they seek protection from him, and live along with him. Munkge Mumanee of Wangshang, Munkge Farring of Labaia, Munkge Fantimanee of Sumburee, Munkge Fantimanee of Kondaia, besides many more powerful Susoo chiefs who might be mentioned, have gathered such influence in this way, that none are more respected in the Susoo country. Even Europeans have become so powerful by purchasing slaves, and treating them as free people, that, had there been any to succeed them, and to manage the system which had been adopted, with prudence, it is impossible to calculate the influence that they might have gained. The late Ormond's domestic slaves have mostly taken

protection under Fantimane of Kondaia. The Susoo chiefs often form voluntary associations, for the transaction of both civil and criminal matters; but although it would be highly dangerous to rebel against their decisions, yet they do no more than give their advice. No chief is obliged to attend these associations, and any chief may attend them who pleases. The Mandinga towns are governed in nearly the same way. The Foulahs have an Alamammee, who is looked on as superior to any other chief in their country, but I cannot pretend to define his power. All the Baga towns of which I know, are governed in the same way with the Susoo towns. Munkge Mumanee's influence is very great among the Bagas; but I suppose it is owing to his living in their neighbourhood, and to his being a powerful chief in his own country. The Timmany country is thinly inhabited, and I always supposed the greatest part of its inhabitants to be in a very barbarous state. The government of their country rather resembles that of the Foulahs, than that of the Mandingas, Susoos, and Bagas. I know very little of the Bulloms, but I think their towns are governed by chiefs independent of one another.

12. In the years 1798 and 1799, the locusts ate up almost every thing that was eatable in the Susoo and Foulah countries, during the months of June, July, and August. This occasioned a very alarming and distressful scarcity. The Susoo chiefs, however, were so far from being improvident, that they established factories for purchasing rice, wherever it was to be gotten, which they sold and distributed among the people, according as they needed it.



THE END.

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Edinburgh 1802

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